Shepherds

APRIL, 1955

PASTORS! CHAIRMEN

of Local Church Commissions on Membership and Evangelism

Are *all* the members of your Commission receiving SHEPHERDS? This Journal, beamed as it is to the work of evangelism in the local church, is most helpful for every Commission member. Each issue contains practical plans and programs for the Commission on Membership and Evangelism to use in advancing the cause of evangelism.

It is our intention to continue to send *Shepherds* free to Methodist pastors, but we hope that churches will take advantage of the new club subscription plan which allows us to include the pastor as a paid subscriber. The pastor's name is included in the present plan without extra charge over previous subscription rates, and it will help entitle *Shepherds* to cheaper postage rates.

Previously the subscription rates for *Shepherds* were $1.50 per subscription; 10 or more, $1.00 each.

Consider the new $5.00 club rate for three Commission members, plus the chairman and the pastor. The former price for the three Commission members alone would have been $4.50. Thus, the actual price now for the chairman is only 50¢ additional, and the pastor's subscription is thrown in free, even as it was.

Consider the new $10.00 club rate. Formerly, the $10.00 covered only 10 persons. Now it includes the same 10 persons and the Commission chairman and pastor absolutely free.

For very small churches, or even for larger ones for that matter, the chairman alone may subscribe for only $1.50. Thus, a church can get a year's help for its Commission chairman for the equivalent of a postage stamp a week.

Act today! Mail your subscriptions ***now*** to ***Shepherds***
1908 Grand Avenue, Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

April, 1955

Vol 9—No. 7

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Methodist Pastors and District Superintendents receive SHEPHERDS—all 10 issues each year—free of charge.

Since SHEPHERDS is beamed to the work of evangelism in the local church and contains many practical plans and programs for the Commission on Membership and Evangelism, it is hoped that churches will subscribe for it, as follows:

$10.00, for chairman and 10 other members of Commission on Membership and Evangelism, and pastor

$ 5.00, for the chairman and 3 other members of Commission, and also the pastor

$ 1.50, for the chairman alone—or any other person alone

When sending in subscriptions, please list names and mailing addresses of all persons, as well as name of church, charge, District, and Conference.

Total circulation this issue, 43,000

Cover photo: H. Armstrong Roberts

GOOD NEWS FLASHES ...FROM THE FIELD

CHURCH ATTENDANCE CRUSADE: January report shows 13½% increase over last year's Crusade.

W. L. Baker, District Superintendent, Henderson, Kentucky, says Church Attendance Crusade INTEREST MOUNTING . . . first week, 4,770 . . . second week, 6,336 . . . third week, 8,669.

Memorial Heights Methodist Church, Rock Island, Eugene Darling, pastor, has 53% of MEMBERSHIP IN ATTENDANCE in beginning of Church Attendance Crusade.

MEMBERSHIP RECOGNITION BY PASTORATES AND YEARS was unique feature of First Methodist, Hammond, Louisiana, Church Attendance Crusade, Fred S. Flurry, pastor. Reserved section . . . mimeographed list sent out in advance . . . met with wonderful response.

"Shining through the armour of military might and material strength is a deep YEARNING FOR FAITH. God IS our Strength; and His strength is found through a more personal knowledge of Him and His way, seeking ever to be more like Him, carrying the Word to those about us, witnessing to the love of God we can find His power."

—Lawton, Oklahoma

CHURCH ATTENDANCE CRUSADE SPILLS OVER into First Christian Church across the street on second Sunday in January . . . sanctuary overflow . . . public address overflow . . . people turned away to neighbor church. —J. Walter Bowers, Lawton, Oklahoma.

DISCOVER FOUR BABIES to be baptized through Church Attendance Crusade visitation.

—H. P. Gorden.

SUNDAY SCHOOL ATTENDANCE GOES UP with CHURCH ATTENDANCE, pastor Robert Bodine reports.

YOUTH HOLD OWN VIGIL . . . Over 500 participated in prayer vigil . . . our young people maintained their own in youth chapel. —Steadman Bagby, Jackson, Tennessee.

Three facets of PRAYER LIFE MOVEMENT are finding increasing acceptance across Methodism:

1. 24-hour Prayer Vigils for peace through world order
2. Prayer Life Missions on District and local church levels
3. Growing prayer bands, or prayer cells, in many local churches; also among like-minded ministers.

"PRAYER CAN CHANGE THE WORLD."—Stanley High, February Reader's Digest.

FINER THAN OUR FONDEST HOPES. "Prayer Vigil went off not only as well as expected but even far better. It was one of the most tremendous experiences in the life of our folks."—Dr. Kermit Long, Trinity Methodist Church, Chicago.

CHRISTIAN WITNESS MISSIONS

Indian Mission, Oklahoma Conference: Week-End Christian Witness Mission, February 4-6.
Muskogee District: Christian Witness Mission, March 4-11.
New Hampshire Conference: Concord, New Hampshire, Week-End Christian Witness Mission, March 11-13.
New York East Conference: Two Pilot Christian Witness Missions, March 25-27.
Mississippi Conference: Week-End Christian Witness Mission, February 11-13.
Maine Conference: Aroostook, Maine, March 18-20.
South Georgia: Two Simultaneous Missions:
Columbus, March 11-13
Macon, March 11-13

PENTECOST COMES AGAIN . . . "This day shall long be remembered as another Pentecost in the history of First Church." —E. W. Day, DeQuincy, Louisiana

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PRAYER VIGILS PROVE
Experiences of Power
Channels of Blessing
Sources of New Life
More than 1,000 churches participating

166½-hour PRAYER VIGIL—nearly one week of continuous prayer—to precede start of final service in old sanctuary . . . to end service as people MARCH INTO NEW SANCTUARY SINGING, "We're Marching to Zion," pastor Charles Burr, Jr., Lubbock, Texas, reports. What a memorable spiritual preparation for the use of God's House!

BROTHERLY LINKS IN THE CHAIN . . . Florida: McLaurin M. Meredith, pastor of the First Methodist Church in New Port Richey, Florida, and his brother, Larry Meredith, pastor of the Clearview Methodist Church in Dallas, Texas, were surprised and thrilled when they discovered that, through no design, their churches had consecutive dates in the Chain of Prayer, January 12 and 13.

Old contest idea, Reds VS Blues, YIELDS NEW GAINS in Church Attendance Crusade at Brighton, Massachusetts, Paul Whiteberry, pastor. Certificates to be awarded at close of contest.

Handy Order Blank

For Your "Four Nights for God" Program

The Basic Booklet

_____ **Four Nights for God** 10¢ each; 6 for 50¢ _____

Visitation Evangelism Packet

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for Visitation Evangelism.

Check packet nearest the number of your active members.

( )	100 members, $ 3.00	( )	800 members, $20.00
( )	200 members, 5.00	( )	900 members, 22.50
( )	300 members, 7.50	( )	1,000 members, 25.00
( )	400 members, 10.00	( )	1,250 members, 27.50
( )	500 members, 12.50	( )	1,500 members, 30.00
( )	600 members, 15.00	( )	1,750 members, 32.50
( )	700 members, 17.50	( )	2,000 members, 35.00

Mark Price of Your Packet Here $_____

In Visitation Evangelism Packet, but Available Separately

_____ **"Four Nights for God" Visitor's Agreement Card** 50¢ per 100 _____

_____ **"Four Nights for God" Prospect and Assignment Card** 50¢ per 100 _____

_____ **Record of Commitment Folder** $1.50 per 100 _____

Two Essential Turn Over Charts

_____ **"Spiritual Life for Methodist Christians."** Helps all church members become more active. Sections on Methodist faith, heritage, duties, and the Church at work. $12.00 each _____

_____ **"They Went Forth—Two by Two"** (For the Visitation Evangelism training periods). $12.00 each _____

Chart Booklet

_____ **"Two-by-Two" Chart Booklet** 35¢ each; 12 or more, 25¢ each _____
Miniature reproduction of large Turn Over Chart.

"How" Booklets on Evangelism

_____ **How to Have a Successful Week of Visitation Evangelism,** by Dawson C. Bryan. 10¢ each; 6 for 50¢ _____
(In the Visitation Evangelism Packet But Available Separately)

_____ **The Religious Census,** by Eugene E. Golay (Revised). 10¢ each; 6 for 50¢ _____

_____ **How to Conduct a Spiritual Life Mission,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **The Fishermen's Club,** by Dawson C. Bryan. 10¢ each; 6 for 50¢ _____

_____ **Assimilating New Members,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **How to Have a Preaching and Reaching Revival in Your Church.** 10¢ each; 6 for 50¢ _____

_____ **How to Organize and Operate the Fill a Pew Plan** 5¢ each; 25 or more, 3¢ each _____

For Your Spiritual Life Fellowship

_____ **Complete Fellowship Plan Packet**
Our Church has _____ resident members. This number divided by 20 means that we will need _____ Fellowship Leader's Kits @ 40¢ each, for a total of ..... _____

_____ Add to this a "Chairman's Folder" which contains the "Spiritual Life Fellowship Plan" booklets and other materials for the Chairman, @ 40¢.

_____ **Spiritual Life Covenant Card** $1.00 per 100 _____
(Order only if extra quantities desired.)

Separate Items

If you want to study the plan without ordering the entire Plan Packet at first, order the following basic booklet and leaflet.

_____ **The Spiritual Life Fellowship Plan,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **This Is My Task** 2¢ each _____
(Instruction for leaders)

For Your Prayer Life Emphasis

_____ **"God's Ten Most Wanted Persons"** $2.00 per 100 _____
An inspiring appeal and plan for prayer with space for a prayer list.

_____ **Prayer Cell Covenant Card** $2.00 per 100 _____

_____ **Prayer Circles Card** $2.00 per 100 _____
Contains prayer covenant, prayer list, and prayer suggestions. For individuals and groups.

_____ **Pyramids of Prayer,** by Mildred Thomas. $2.00 per 100 _____

_____ **A Primer of Prayer,** by Charles M. Laymon. 50¢ each; 12 or more, 35¢ each _____
Helpful suggestions to deepen the prayer life.

_____ **Learning to Pray,** by Howard L. Stimmel. Another favorite. $2.00 per 100 _____

For Your Evangelistic Reading

_____ **Militant and Triumphant,** by William Gowland 50¢ each; 12 or more, 35¢ each _____

_____ **How to Find the Will of God,** by Kirby Page 50¢ each; 12 or more, 35¢ each _____

_____ **God Is Our Strength,** by Bishop Gerald Kennedy 50¢ each; 12 or more, 35¢ each _____

_____ **Sin and Salvation,** by W. F. Hovis 50¢ each; 12 or more, 35¢ each _____

_____ **New Life in Christ,** by Charles M. Laymon 50¢ each; 12 or more, 35¢ each _____

_____ **The Christian Hope,** by Bishop William T. Watkins. 50¢ each; 12 or more, 35¢ each _____

For Your Easter Emphasis

Tract of the Month

_____ **Eternal Life,** Harkness $2.00 per 100 _____

_____ **Immortality,** Wallace $2.00 per 100 _____

_____ **From Now Until Easter I Will Follow Christ** Hazzard $1.50 per 100 _____

_____ **The Passion Story—Day by Day,** Ellis 15¢ each; 10 or more, 10¢ each _____

_____ **Everybody Wants to Come to Church on Easter** $1.00 per 100 _____

For Developing Church Members

_____ **Spiritual Life Through Witnessing,** by Everett W. Palmer 50¢ each; 12 or more, 35¢ each _____

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 50¢ each; 12 or more, 35¢ each _____

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas. 50¢ each; 12 or more, 35¢ each _____

_____ **America, Whither Bound?** by G. Ernest Thomas. 50¢ each; 12 or more, 35¢ each _____

_____ **A Primer for Churchmen,** by G. Ernest Thomas. 50¢ each; 12 or more, 35¢ each _____

_____ **Spiritual Life Tract Series** 50 or more sets, 5¢ per set _____
(Ordered by individual title, 50 or more copies, 1¢ each)

- _____ **Bible Reading** _____
- _____ **Witnessing** _____
- _____ **Church Attendance** _____
- _____ **Tithing** _____
- _____ **Prayer** _____
- _____ **Family Religion** _____

For the Methodist Emphasis

_____ **Methodist Membership Kit** 50¢ each for 6 or more _____

_____ **The Methodist Church** $2.00 per 100 _____

_____ **How to Join The Methodist Church** $2.00 per 100 _____

_____ **Why Join The Methodist Church** $2.00 per 100 _____

_____ **What Every Methodist Can Do** $2.00 per 100 _____

_____ **What Methodists Believe** $4.00 per 100 _____

_____ **Some Essential Methodist Beliefs** $4.00 per 100 _____

_____ **When Methodists Baptize** $4.00 per 100 _____

_____ **Infant Baptism** 5¢ each; 12 or more, 3¢ each _____

_____ **What We Believe.** (Card series on Methodist Faith. Illustrated discussions of doctrine by 12 Bishops.) 10¢ a set _____

_____ **The Methodist Membership Card** $1.50 per 100 _____
A 3-color purse or billfold card. Contains personal record and membership vows.

_____ **Why I Believe in Christ** $4.00 per 100 _____

_____ **Tell Me the Story of John Wesley** $6.00 per 100 _____

Two Basic Books for Every Home

_____ **The Methodist Primer,** Selecman 50¢ each; 12 or more, 35¢ each _____

_____ **The Beliefs of a Methodist Christian,** Cherry 50¢ each; 12 or more, 35¢ each _____

For Church Attendance Crusade

_____ **Newspaper Mat Series** $2.00 per set _____
(Seven mats in series for use in local papers during the Lenten Church Attendance Crusade)

_____ **Church Attendance Chart** 25¢ each _____
A large chart for church vestibule or bulletin board for keeping record of attendance at church each Sunday. Only one is necessary for a church.

_____ **"How to Organize and Conduct the 1955 Church Attendance Crusade in the Local Church,"** 10¢ each; 10 or more copies, 8¢ each. Place two or three copies of this booklet in every church in the community. _____

_____ **Church Loyalty Covenant Cards** 50¢ per 100 _____

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee

PLEASE FILL MY ORDER AS CHECKED. **Total Amount of Order** _____

( ) **Payment enclosed** ( ) **Charge to treasurer** ( ) **Charge to my account**

_____
Rev., Mr., Mrs., Miss

_____
Name

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Address

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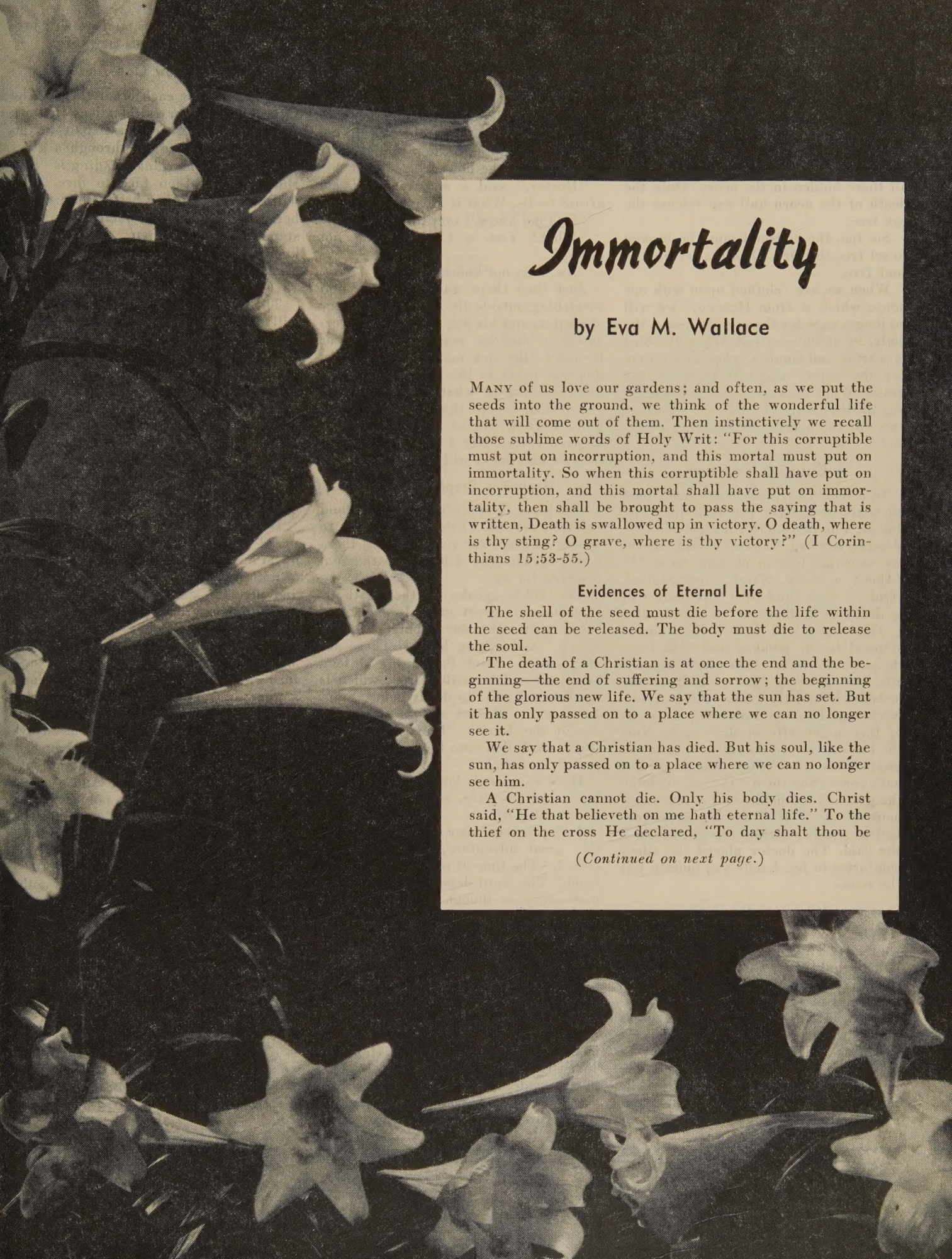
Church Treasurer

_____
Address

Date _____ **Order placed by** _____

Please sign, do not type, your name in the space provided above.



Immortality

by Eva M. Wallace

MANY of us love our gardens; and often, as we put the seeds into the ground, we think of the wonderful life that will come out of them. Then instinctively we recall those sublime words of Holy Writ: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:53-55.)

Evidences of Eternal Life

The shell of the seed must die before the life within the seed can be released. The body must die to release the soul.

The death of a Christian is at once the end and the beginning—the end of suffering and sorrow; the beginning of the glorious new life. We say that the sun has set. But it has only passed on to a place where we can no longer see it.

We say that a Christian has died. But his soul, like the sun, has only passed on to a place where we can no longer see him.

A Christian cannot die. Only his body dies. Christ said, "He that believeth on me hath eternal life." To the thief on the cross He declared, "To day shalt thou be

(*Continued on next page.*)

with me in paradise." So when the soul of a Christian is released from his body, he goes to be with Christ. "Absent from the body, present with the Lord." (II Corinthians 5:8.)

If we examine an acorn, we see no sign of the massive trunk of the oak tree, no hint of its strong branches and thousands of green leaves. Yet they are all there hidden in the acorn. Only the death of the acorn hull can release the oak tree.

So, too, the eggshell must be broken to set free the bird. Death is setting the soul free.

When we are "clothed upon with our house which is from Heaven," we will no longer care for the earthly house, the body, in which we lived. When the bird is soaring and singing, what does it care for the empty eggshell lying in the grass? What does the oak tree, fluttering its leaves in the air and sunshine, care for the acorn hull decaying in the mold?

A Christian Testimony

In a lonely farmhouse a woman past 50 years of age lay slowly dying. The doctor, who had known her all her life, stood by her bed. "Doctor," said the dying woman, "how much time have I?" "About a week, Sarah," he replied. "Only a week, and then this body will be decaying up there on the hillside. But I, Oh, where will I be?" The doctor stepped to the window and took from the sill a flower crock in which mignonette was growing. Carrying it to the bedside, he quietly said, "Sarah, a few weeks ago I saw you planting the seeds of this mignonette in this crock. Now the hulls of the seeds are rotting in the ground, but what beauty and fragrance have come from them! 'If God so clothe the grass of the field, shall he not much more clothe you?' " Sarah's eyes were full of sudden tears. "Give it to me," she said. The doctor placed the silent comforter in her hands and quietly left the room.

Where Is Heaven?

Where is Heaven? In Isaiah 33:17 we read: "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." The margin reads, "the land of far distances." The Epistle to the Hebrews speaks of Heaven as being "within the veil." Only a veil between us and Heaven! Heaven may be all around us; but, while our souls are in our bodies, we cannot see it. While the bird was in the shell the beauties of nature were all around it, but it was unconscious of them until it escaped from the shell.

As we have never seen anything like Heaven, we could not understand it if it were described to us. Could the bird in the shell understand if its mother told it of the glory of the world outside the shell, of the sunlight, the moonlight, the air, the trees, the flowers?

"Doctor," said a sick man, "I am afraid to die. What is Heaven like?"

"I do not know," said the doctor.

"What? You, a Christian, do not know?"

"No, I do not know."

Just then there was a whining and scratching outside the door. The doctor opened it, and his dog bounced in, overjoyed to find his master. The doctor turned to the sick man and said, "My dog was never in this room before. He knew nothing of what was inside that closed door except that his master was here. I know almost nothing of what Heaven is like. But I know my Master is there and that I will be with Him."

Heaven a Prepared Place

Our place in Heaven is prepared and reserved for us. Christ said, "I go to prepare a place for you." It is all there now (II Timothy 4:8), prepared and reserved for us.

The Bible speaks of the death of Christians as great gain. It speaks of being "gathered to our fathers," "falling asleep," and "going home." These are all pleasant. Saint Paul said, "I long to depart and be with Christ, which is far better," and "to die is gain." Saint John said, "Blessed are the dead who die in the Lord." "Blessed are they which are called unto the marriage supper of the Lamb."

Here we are only half living. The bird in the shell is alive, but it is not living its intended life.

I like to remember that, anticipating this great adventure, Saint Paul declared, "The time of my departure is at hand." The word departure here means unmooring as though he were a ship moored to the shore. A vessel secured to the dock is not living the life for which it was made. It is getting ready for that life, taking on its cargo. It seems to know that it was not made to be fastened to the shore, and so it rocks restlessly. But it cannot go far. Its moorings hold it fast until one day the moorings are unloosed, and the ship sails joyously out upon the ocean for which it was made. So, while in the flesh, we are limited by our bodies. But when the time of preparation is passed, we will be loosed from our bodies, and we will joyfully begin the glorious new life.

Will We Know One Another?

Will we know each other there? The intimations of our faith tell us that we will know more, not less, than we do now. "For now we see through a glass darkly,"—the marginal reading is "in a riddle"—"but then face to face." We will know each other better than we do here. We can never perfectly understand one another now, for "now we know in part." But then we shall know even as we are known. (I Corinthians 13:13.)

The Bible plainly teaches that we will know each other in Heaven. The disciples knew Moses and Elias though they had been centuries in Heaven. The rich man knew Abraham and Lazarus. Christ said, "Love one another as I have loved you." (John 15:12.) If we love one another as He loves us, we must love forever; for he loves us "with an everlasting love." (Jeremiah 31:3.) The Hebrew is "a love of eternity."

What Is Heaven Like?

What is Heaven like? Heaven is compared to the most precious things we have in this world because we know of nothing better. Thus, we read of gold and precious stones and pearls; of the sea of transparent glass; of the river of life; of gardens and everbearing fruit trees; of the inhabitants being satisfied, and forever free from all forms of suffering; of endless days; of the marriage supper; of harps and crowns and white robes.

The words used to describe our enjoyment of Heaven refer to the strongest possible glory, to exceeding great joy, to pleasures forevermore. And yet we are told that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Corinthians 2:9.)

Description fails us, for there is nothing in this world with which to compare the eternal weight of glory.

So where my latest breath
Shall rend the veil in twain,
By death I shall escape from death
And life eternal gain.

(The foregoing article has been adapted from one of TIDINGS' most popular tracts. It is available from TIDINGS in tract form at $2.00 per 100.)

A Crusade

TO DEVELOP CHURCH MEMBERS

EASTER to PENTECOST

1955

Purpose

THOUSANDS of Methodist churches will unite in *A Crusade to Develop the Spiritual Life of Church Members* from Easter to Pentecost, 1955.

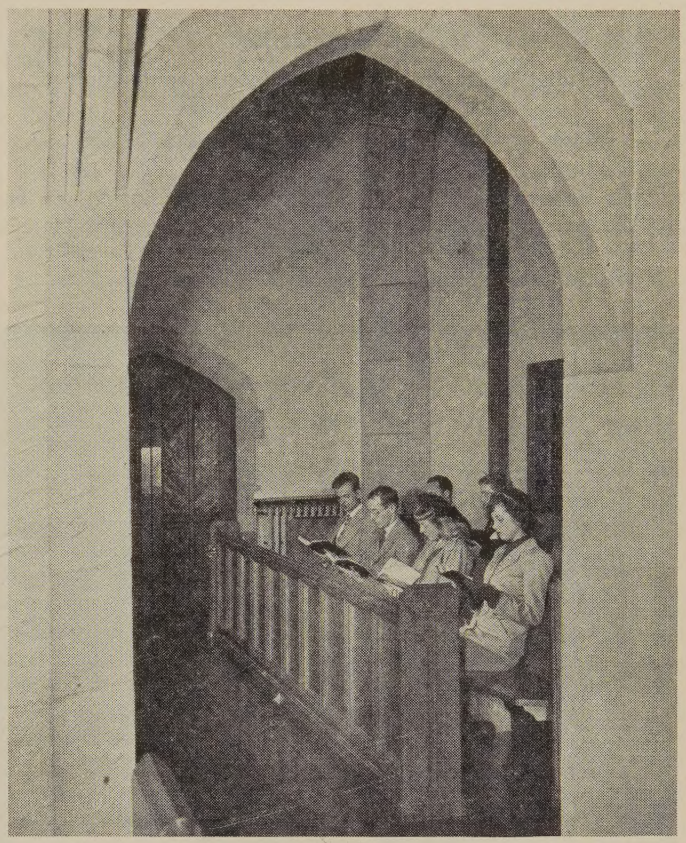
Why? Because large numbers of adults and youth will be received into the fellowship immediately before Easter. They will need instruction, guidance, and encouragement. The Crusade will meet the needs for assimilation and conservation in many churches in which new people have been welcomed.

Why? Because every member of the Church needs to be led into a deeper experience of Christ's presence, and to a deeper dedication to the work of the Kingdom.

The Crusade to Develop Church Members is the answer to the pastor's need for a time and a plan to enrich and deepen the loyalty of new members and all members of the Church.

Program

1. **Preaching**—sermons in the participating churches devoted to Methodist beliefs and to training in churchmanship.
2. **Instruction**—every participating church using the chart *Spiritual Life for Methodist Christians.*
   a. As a basis for messages in church services and in prayer and fellowship meetings.
   b. As material to instruct and inspire members of the Official Board and other special groups.
   c. As material for groups of new members, or for those who have been received within the past year.
3. **Neighborhood fellowship**—every participating church using weekly Neighborhood Fellowship Meetings to emphasize prayer, witnessing, tithing, and worship.
   (Groups will find *Spiritual Life Through Witnessing; Spiritual Life Through Worship; Spiritual Life Through Tithing;* and *A Primer of Prayer* helpful for such groups. See list of materials.)
4. **Prayer**—every participating church sponsoring a number of weekly Prayer Groups. Groups for men, women, and youth.
5. **Reading**—every participating church sponsoring a Cooperative Reading Fellowship. Lists of books may be announced and made available to the congregation. The books may be kept in central place. Because of low cost, many laymen will want to buy TIDINGS books. Recognition may be made of persons reading the largest number of books.
6. **Fellowship**—every participating church holding a *New Members Night* for those who were received into the Church during the Conference year until Easter. Program to include recognition of new members, inspiration, and fellowship.
7. **Pentecost Sunday**—every church planning an effective and inspiring service. Watch for May SHEPHERDS.



Books for Reading Fellowship

Order from METHODIST PUBLISHING HOUSE

Smith, Roy L., *Stewardship Studies,* $2.50
Jones, E. Stanley, *Growing Spiritually,* $1.50
Crowell, Grace N., *Moments of Devotion,* $1.50

Materials

Order from TIDINGS

Chart

Spiritual Life for Methodist Christians, $12.00
Helps all church members become more active. Sections

on Methodist faith, heritage, duties, and the Church at work. May be used over and over again.

Low Price Books

For the Reading Fellowship or for individual reading
(Single copies, 50¢ each)

Thomas, *Spiritual Life Through Tithing,* 12 or more, 35¢ each
Palmer, *Spiritual Life Through Witnessing,* 12 or more, 35¢ each
Cherry, *Spiritual Life Through Worship,* 12 or more, 35¢ each
Kennedy, *God Is Our Strength,* 12 or more, 35¢ each
Thomas, *America! Whither Bound?* 12 or more, 35¢ each
Gowland, *Militant and Triumphant,* 12 or more, 35¢ each
Thomas, *A Primer for Churchmen,* 12 or more, 35¢ each

Faith Card Series

For distribution at church services in connection with sermons on these topics
(Each of the following cards is $1.00 per 100)

"We Believe in God"
"We Believe in Christ"
"We Believe in the Holy Spirit"
"We Believe in the Bible"
"We Believe in Man"
"We Believe in Salvation from Sin"
"We Believe in Christian Experience"
"We Believe in Christian Perfection"
"We Believe in the Church"
"We Believe in the Kingdom of God"
"We Believe in Divine Judgment"
"We Believe in Eternal Life"

Belief Leaflet Series

(Each of the following substantial leaflets is $4.00 per 100; single copies, 5¢)

"Some Essential Methodist Beliefs," Robert G. Tuttle
"What Methodists Believe," by Council of Bishops
"When Methodists Baptize," by Bishop F. Gerald Ensley
"Why I Believe in Christ," by John W. Burton

Order from THE UPPER ROOM

Cushman, *A Pocket Prayer Book,* $5.00 per dozen
Cushman, *A Pocket Book of Power,* $5.00 per dozen
Cushman, *The Pocket Book of Hope,* $5.00 per dozen
Cushman, *The Pocket Book of Faith,* $5.00 per dozen

By request, District Superintendents and Conference and District Secretaries of Evangelism may obtain quantities of a brochure containing the foregoing information—for distribution by mail or for use at District meetings.

Everybody Wants to Come to Church on Easter

Why Not?

Easter is THE GLAD DAY of Christianity

Sing with all the sons of glory,
Sing the resurrection song!
Life eternal! Heav'n rejoices:
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head!

Your church gives you a cordial invitation to attend church and Sunday school on Easter; it even urges you to do so.

Your church just as cordially and urgently invites you to its services every Sunday from now until Easter.

Build up Easter joy and faith, and experience the power of the resurrected life now.

"See You in Church Sunday"

Essential for Your

Easter Program

Everybody Wants to Come to Church on Easter

$1.00 per 100

One of Tidings most popular cards, this 2-color card is ideal for mailing to every member or carrying into every home. Shown actual size. For immediate mailing.

INFANT BAPTISM

by

Graham R. Hodges

This 6-page leaflet discusses the meaning and nature of infant baptism.

5c each; 12 or more, 3c each

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Ave., Nashville 5, Tenn.

By Personal Testimony

Let Every Church Member

WIN ONE IN 1955

by Homer J. R. Elford

Pastor, Trinity Church, Youngstown, Ohio

OF the 161 million people living in the United States today, 92 million belong to some Church. That is about 60 per cent—six out of every 10. But of the 26,500,000 youth in America today, only seven million are actively related to the Church—leaving over 70 per cent who are unchurched. Or put it this way: In the average American community, three out of four young people are not taking any part in the program of the Church!

Does not this forecast the fact that, if we do not do something about this 70 per cent of our rising generation, the time may come when, as the older generation vanishes, our democratic nation would be controlled, not as now by a population which is 60 per cent church members, but by a population which is potentially 70 per cent non-church members? We will not make a lot of unsupported claims that all church members are to be classed as "saints" and all non-church members as "sinners," but we have seen what happens when people who have no religious training or conviction attain power in communities and countries.

It is a fact that the number of unchurched people in the United States today is larger than the total population in 1890! That is to say, there are more unchurched persons in the United States today than our entire population 60 years ago!

Making Christians

The matter of making Christians and recruiting new members for the Christian Church is a matter which should be of vital concern, not just to ministers, but to every Christian man, woman, and youth in our nation. For unless we do something to win the rising generation—which is the nation and the Church of tomorrow—we will find ourselves living in a pagan country simply because we have been overtaken by the birth rate. We must use the vast resources which are in our hands and minds and hearts to win these new citizens to Christ and His Church.

The first step which we must take is to turn toward the Church some of the feet which have been passing by its doors. We believe that the Church, for all its shortcomings, is the one institution which has been charged with the responsibility of inviting, winning, and guiding men to walk with God. Great masses of people never set foot inside a church building. Most of those who pass the Church do not dislike the Church, but neither do they like it. They simply do not think about it. It has no relevance for them. They regard it as the romantic, but unnecessary, hobby of the few who seem to need it.

How then, are we going to attract the people around us, the people with whom we must live in our democratic nation and community, so that they will unite with us in this great adventure of walking with God? How shall we share with them the "good news?" How shall we do an effective job in the area of evangelism?

First, we need a greater concern for getting these folk to put at least one foot inside the church door—figuratively and literally. A large part of this concern will show up in what is quite generally known as "public relations." Advertising through the newspapers, bulletin board announcements, radio broadcasts, the participation of ministers in many and varied community services, all these form a part of the public relations program of the Church.

Making our facilities available for meetings of various groups is also good public relations; but it will take more than these things to make much of an impact upon the large group of spiritually indifferent folk.

Church Organizations Can Hinder

Even our various activity programs, including our Sunday school classes, stand in constant danger of becoming a by-pass instead of a highway to God. All church organizations can become stops instead of steps into the Church. Too many folk feel that once they have teamed up with a basically social group, which gets together periodically for a pot-luck supper, they have established a vital relationship with God. These social gatherings, as well as study groups, can serve a very useful function as a means to an end, but we must be on constant guard lest they be

Friendly conversations in the home go far toward winning persons to Christ and His Church.

considered an end in themselves. The great goal is genuine churchmanship—a genuine loyalty to the total program of the Church of Jesus Christ, a loyalty which should evoke the consecration of all of life: talents, goods, and time in the great Kingdom enterprise.

Personal Dedication Needed

We church members must start with personal dedication to the challenge of evangelism. If Christ means something to us as individuals; if He has set our feet on lofty places; if He has set a song in our hearts and given new strength to our step, then we ought to be willing to tell other people about it, personally.

If we have found an inner serenity in the experience of prayer with a God who has become real to us as we have worshiped and prayed in the fellowship of His Church, then we should be willing, yes, eager to share that "good news" with other people.

It is always interesting to hear people exchange recipes. If a good cook has found out how to make a superb dish, invariably she rattles off the recipe, down to the last pinch of salt, without a moment's hesitation. If someone has had the misfortune to suffer some ailment and has found some simple remedy, or a wonderful physician who has brought relief, he will tell about it without reserve. Why is it, when we have found a secret which gathers up all the scattered ends of life and gives us wholeness of spirit, we fail to tell about that?

This, then, is what we are asking today: We are asking for persons who, because they have really found in the Christian experience something that makes them glad to be alive, will tell at least one other person about it.

Method

You may want to rehearse your testimony by telling it to some member of your family, or to a person who is a fellow member of the great Christian Church. As you share experiences and convictions with one another, before long you will gain the courage to talk about it with someone who may not be quite so close to you, but who is just as eager to hear the "good news" as you would be if you did not know it. By such a quiet, conversational program of public relations for Christ and His Church, we would gradually find people attending church and eventually making their way to the altar. Some of us can remember when we had a "Win-My-Chum Week" in our youth program. How wonderful it would be if each one of us would inaugurate that program for his own life, making it his personal concern to win at least one new person for Christ in this coming year!

Deepen Friendships

We may wish to start by cultivating the friendship of our acquaintances on deeper levels than we have ever plowed before. We know them in our social club. We know them in our office. We know them at school and in other relationships. But do we really know them? Too often our conversation is just about ourselves or about other people—and sometimes it is not too complimentary, either. Now that we have worn out those subjects, let us begin to talk about new ideas and then lead up to the idea of God. After a time, let us pinpoint it to talk about the Church and what our relationship to Christ has meant to us. Before long we would find ourselves talking about that person's relationship to Christ, too.

Bring Them In

Invite your friend to be ready for you to take him or her to church next Sunday. Take him or her to your Sunday school class, to Woman's Society, to the Men's Club, to the Youth Fellowship, or to some other gathering to meet other Christian friends. Then bring him to the church service to experience worship through song, scripture, prayer, and sermon. After a few weeks of this cultivation, point out to him the announcement which will appear in the bulletin telling of the next new member get-acquainted class and the reception of members. Then go a step further and bring him or her to the class. Sit with him during at least one of the three sessions. More than that, after your friend has been received into the membership of the Church, stay by him and walk along the road to God with him for a time until he seems to be strong enough to walk by himself. Encourage him to follow with others the same plan which you have followed with him.

It's as simple as that.

There are people all around us who are deeply confused. They are reading so many things which they do not understand. They wonder what in the world they ought to do to find peace and happiness. They may not know it, but what they really want is to walk with God. They are waiting for you to speak to them. So tell them, in your own way, about Jesus.

Sign a pledge card which says, "By the help of God, I will do my best to win at least one person into the fellowship of the Church in 1955."

To do this will help you rededicate your own heart to Christ. It will lead to an experience which will make Him more real to you than He has ever been, and it will strengthen your church and the Kingdom more than anything else.

Tools for Visitation Evangelism

Visitation Evangelism Packet

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for effective Visitation Evangelism.

Order packet nearest the number of your active members.

100 membrs,	$ 3.00	800 members,	$20.00
200 members,	5.00	900 members,	22.50
300 members,	7.50	1,000 members,	25.00
400 members,	10.00	1,250 members,	27.50
500 members,	12.50	1,500 members,	30.00
600 members,	15.00	1,750 members,	32.50
700 members,	17.50	2,000 members,	35.00

"How" Booklets on Evangelism (Both in Packet)

How to Have a Successful Week of Visitation Evangelism, by Dawson C. Bryan. 10¢ each; 6 for 50¢

The Fishermen's Club, by Dawson C. Bryan. 10¢ each; 6 for 50¢

TIDINGS

Headquarters for Evangelistic Materials **1908 Grand Ave., Nashville 5, Tenn.**

A Local Church Program of

Evangelism

During Lent

EVERYONE regards the days approaching the commemoration of the death and resurrection of our Lord as the time when the appeal of Christ is most personal. If a church is ever going to do anything evangelistic, it certainly will do so during this Holy Season.

Because of this fact, the Commission on Membership and Evangelism should now emphasize a strengthening of the program already underway so that it will be the finest possible in thoroughness of planning, in completeness of detail, in dynamic, and in gratifying "follow through."

We therefore suggest that each church consider carefully items such as the following:

Nation-Wide Church Attendance Crusade. Many churches are already participating in this. Many are reporting crowded churches which help the minister to preach better, the choir and congregation to sing better, and the members to worship better both in devotion and in the tithes and offerings. "Outsiders" are attracted to the services, interested in the church, confronted with the challenge of commitment, and won for Christ.

If your church is in this program, analyze your situation. Where are you most successful in this Crusade thus far? Where are your weak spots? What can be done to rectify mistakes, to strengthen leadership, to fill in gaps in the program? Unless your church is absolutely perfect, there is room for improvement in this program. Where is it?

If your church is not in this Crusade, it is still not too late to enlist in it. *Plan now to conduct the Crusade from Lent to Pentecost.* (See article, "Let Every Church Conduct a Church Attendance Crusade from Lent to Pentecost," in this issue of SHEPHERDS.)

Woodrow Williams (standing), pastor of the Boyles Methodist Church, is shown instructing the workers of his church concerning the use of the commitment card. Seventeen commitments were secured during a "Four Nights for God" program of Visitation Evangelism.

A great population shift is shown in the fact that 25,500,000 persons live in houses different from those they occupied last year. This makes necessary a careful religious census.

Visitation Evangelism. (March is an ideal time for Visitation Evangelism.)

List Your Prospects

—Obtain prospects from Church Attendance Registrations, from community census, from church school surveys, from lists of unchurched relatives of church members, from records concerning families served by the pastor (in funerals, weddings, etc.), from rolls of church organizations (W.S.C.S., MYF, etc.).

—Obtain them also from Credit Bureau, Chamber of Commerce, utility companies, "Welcome Wagon," luncheon clubs, fraternal organizations, "spotter" committees.

Enlist Your Visitors

—Choose visitors because of their personal dedication, spiritual influence, and religious concern. Do not call for volunteers to do this important work.

Lay visitors are greatly strengthened for the work of Visitation Evangelism when they meet for instruction in the most effective methods of presenting to prospects the claims of Christ and His Church.

Members play a significant role in the program of Visitation Evangelism by sorting Prospect and Assignment Cards for proper distribution to the lay visitors.

—Select as visitors those who will make the best personal workers.

- Give preference to young adults and middle-aged persons, but be sure to include some young people.
- Try to enlist more men than women—preferably 70 per cent men.

Instruct Your Visitors

—Visitors should be carefully instructed in the purpose and methods of visitation in Supper Instruction Conferences.

—Obtain recommended materials for these Supper Instruction Conferences for effective visitation.

- Use the Visitation Evangelism Turn Over Chart, **"They Went Forth—Two by Two,"** available from TIDINGS at $12.00.
- Give the leaflet, **"Be a Member Where You Are"** ($2.00 per 100), to each visitor for use with persons whose membership is elsewhere.
- Also essential is the **Visitation Evangelism Packet** containing recommended amounts of all visitation (not census) materials. (These should be ordered to the nearest 100 active members. Packet for membership of 100 is $3.00; for memberships of 200 and over, $2.50 per 100 members. Order from TIDINGS.)

Check Your Materials

Don't depend on "left-overs!" Get a new packet to be sure of having enough **Prospect and Commitment Cards.** Or order as many individual items as your people will need for a successful visitation program. See especially that you have enough Prospect and Commitment Cards and copies of the Review Piece, **"What Shall I Do Now?"** Give every new member the Review Piece, "What Shall I Do Now?"

Pray for Results

"More things are wrought by prayer than this world dreams of."

Membership Training Classes. These are gaining tremendously in popularity as increasing numbers of adults, as well as children, desire to know what it means to become a member of The Methodist Church. It will be challenging for the Commission to read paragraphs 107, 129, and 222.13 of the *Discipline* (and in that order). Are the materials recommended and listed in the *Manual for the Commission on Membership and Evangelism* (pages 35 and 36) being used and the suggestions followed? What are the recommendations of the chairman of the Committee on Spiritual Life? Use the official Membership Manuals available from The Methodist Publishing House serving you:

The Membership Manual of The Methodist Church for Boys and Girls, by Mary Alice Jones

The Membership Manual of The Methodist Church for Teenagers, by Leila Bagley Rumble

The Membership Manual of The Methodist Church for Young People and Adults, by James S. Chubb

The Membership Manual of The Methodist Church for Pastors, by W. E. Hartman

(*Please do not order these manuals from* TIDINGS, *but from The Methodist Publishing House serving your territory.*)

House-to-house visitation by teams of two consecrated persons win the unchurched to Christ and His way of life.

A meaningful service of reception is an exhilarating spiritual experience for new members, congregation, and pastor.

Program of Assimilation. Will the people who are won for Christ and His Church during this period be *held, used,* and *enriched* in spiritual life and growth? Are plans for the use of Fellowship Friends completed? Is there going to be a significant "Service of Preparation" prior to the reception of new members into the Church? Will the "Service of Reception" into the Church be graced with beauty and meaning? Will there be an informal meeting, or dinner, or service to honor these new members? Will they be enlisted in the appropriate interests and organizations of the Church, such as the church school, Methodist Men, the Woman's Society of Christian Service, the Methodist Youth Fellowship, etc.? Will they be encouraged to use THE UPPER ROOM each day, or some similar devotional guide? Will they be given a subscription to *The Christian Advocate?* (It is hard to find an inspired member who is not an informed member!)

Easter Day. On Easter Day Christians rejoice that God has honored our deep concern, and it is a time of triumph. Every pastor will be true to his holy opportunity as, on Palm Sunday or Easter, he plans an impressive and meaningful service of baptism and reception into membership.

But Christian concern does not end with Easter. As our churches come to care about the persons won to Christ, they will be diligent to see that the new members have an opportunity to develop into true disciples of our Lord. Let every church plan to hold training sessions using the TIDINGS chart, **"Spiritual Life for Methodist Christians"** ($12.00).

Program of Spiritual Life. Take steps to win the whole congregation as well as the new members to "The Holy Habits"—church attendance, daily prayer for self and others, daily Bible reading, daily family devotions, grace before meals, Christian witness, and tithing.

Make Membership Meaningful

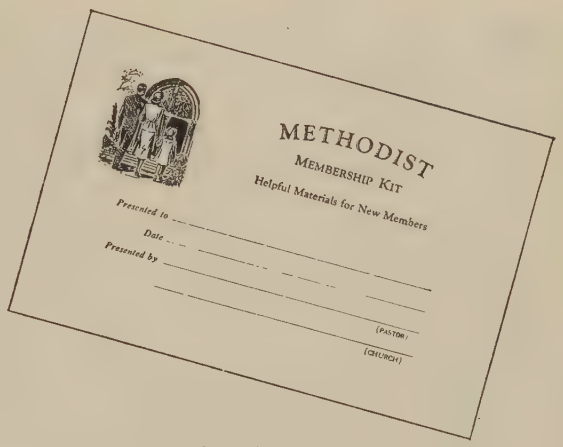
Give every new member the helpful

Methodist Membership Kit

Contains

The Methodist Primer
Self-Help for New Members
Some Essential Methodist Beliefs
Christians Will Do These Things
I Go to Church Sunday
My Pledge of Loyalty
Methodist Membership Card

50c each, for 6 or more



Basic Brochures

When Methodists Baptize, by Bishop F. Gerald Ensley
What Methodists Believe, by the Council of Bishops

$4.00 per 100

Helpful Leaflets

The Methodist Church, by James S. Chubb
How to Join The Methodist Church, by Karl F. Moore
Why Join The Methodist Church, by Howard B. Warren
What Every Methodist Can Do, by Harry Denman

$2.00 per 100

Picture Booklet

Tell Me the Story of John Wesley, a 28-page pictorial booklet on the beginnings of Methodism. Order one for every home.

$6.00 per 100

TIDINGS

Headquarters for Evangelistic Literature
1908 Grand Avenue, Nashville 5, Tennessee

First Number

Twentieth Anniversary ★ ★ ★

THE MARCH-APRIL number of THE UPPER ROOM marks the twentieth anniversary of the founding of this devotional guide. Now published in 29 editions (24 languages and Braille) it is estimated that at least ten million people use it for daily devotions.

The first number appeared for use in April-May-June, 1935. It won immediate acceptance as it filled a need in the daily lives of countless individuals and families.

Dr. Grover C. Emmons
First Editor

Many thousands of individuals have written letters of appreciation for the help that THE UPPER ROOM has been to them. It has proved to be an effective instrument of evangelism—many persons have been led to make a decision for Christ and countless others to a closer walk with Him through the meditations, Bible readings, and prayers. Judging by the letters constantly being received, THE UPPER ROOM is a source of inspiration. For many it has helped to answer serious problems. The message of comfort for the sorrowing and discouraged has often been mentioned.

Alcoholics Anonymous members report that its fresh new page for each day helps them to live "one day at a time" calling on the help of the heavenly Father to aid them in their battles for sobriety. Soldiers have found it a means of maintaining spiritual contact with loved ones because they have had the experience of using THE UPPER ROOM at exactly the same time as the loved ones at home. From hospitals and sanitariums, from jails and prisons, from mansions and apartments, from cottages and cabins have come these letters that have shown how THE UPPER ROOM is being used of God.

The demand for editions in still other languages continues. Copies of THE UPPER ROOM are finding friends and making friends in almost every area of life. Stores are finding that copies of THE UPPER ROOM help make friends. Tourist courts, motels, and hotels report that it is a most appreciated item for guests.

Bishop Roy H. Short
Second Editor

Few letters are more appreciated than those that come from pastors who tell how THE UPPER ROOM fills so vital a part of their ministries. They point out that it upholds their hands; it ministers in countless homes every day in the names of the church and the pastor. With a simple message, worship, and devotion it fills the needs of individuals and families of every estate.

Long ago people discovered that THE UPPER ROOM crossed denominational lines, for it presents the Gospel message in its beauty and power without sectarian slant or theological argument. It is international, interdenominational and interracial in its authorship and sponsorship as well as in its readers. The family of the readers of THE UPPER ROOM are a world-wide brotherhood.

Local Church Observance

Dr. J. Manning Potts
Editor Since 1948

It is expected that many churches will give some recognition to the twentieth anniversary occasion. Scores and probably hundreds of churches have made the distribution of THE UPPER ROOM and the encouragement of family altars and personal devotions part of their ministry from the very first number of THE UPPER ROOM.

There are also many individuals who have used THE UPPER ROOM beginning with the first number. A few people have kept copies of each issue. Some have had them bound as each year is completed. It will not be hard to determine if there are in your congregation people who have used every issue.

As a part of the observance in your church, you may be able to borrow a set of other language editions of THE UPPER ROOM for display. A limited number of these sets is available for free loan. Requests are filled in order received.

A Program of Lay Visitation Evangelism

ANY PASTOR CAN TRAIN EIGHT LAYMEN
TO WIN 14 PERSONS TO CHRIST AND THE CHURCH
IN JUST FOUR SHORT WEEKS!

Here is a Lenten program that really works in the small church!

First Week

Pastor and Layman A visit together on Monday night.
Win one person.
Pastor and Layman B visit on Thursday night.
Win one person.
Total: two persons won.

Second Week

Layman A and Layman B visit together on Monday night.
Win one person.
Pastor and Layman C visit together on Monday night.
Win one person.
Pastor and Layman D visit together on Thursday night.
Win one person.
Total: five persons won in two weeks.

Third Week

Layman A and Layman B visit together on Monday night.
Win one person.
Layman C and Layman D visit together on Monday night.
Win one person.

Lay visitation increases attendances in small churches.

Personal concern wins people to Christ and His Church. Converts come when churchmen care.

Pastor and Layman E visit together on Monday night.
Win one person.
Pastor and Layman F visit together on Thursday night.
Win one person.
Total: nine persons won in three weeks.

Fourth Week

Layman A and Layman B visit together on Monday night.
Win one person.
Layman C and Layman D visit together on Monday night.
Win one person.
Layman E and Layman F visit together on Monday night.
Win one person.
Pastor and Layman G visit together on Monday night.
Win one person.
Pastor and Layman H visit together on Thursday night.
Win one person.
Total: fourteen persons won in four weeks.
Try this during the month of March.

LENT TO EASTER — EASTER TO PENTECOST

FEBRUARY		MARCH					APRIL				MAY			
27	6	13	20	27	3	10	17	24	1	8	15	22	29

In Every Church a

Church Attendance Crusade

from Lent to Easter

THE FIRST EVIDENCE of vital life is growth. Regular church attendance creates in the church a climate favorable to spiritual growth. Spiritual food is not usually taken in without continuous exposure to it. One of the supreme joys of a pastor is experienced in seeing both individuals and families grow and develop in the life of the spirit as they attend church with regularity.

Unquestionably, the habit of regular church attendance creates in the community a tide that is running with the interests of God. One could scarcely exaggerate in expressing the importance of this fact.

For this reason, churches are urged to conduct the Church Attendance Crusade from Lent to Pentecost. Let victory lead to victory.

Pastors and Commissions on Membership and Evangelism can encourage such regular attendance through the use of materials which experience has proved highly effective. The **Church Loyalty Covenant Card,** included in the **Church Attendance Packet** but also available separately, offers every individual an opportunity to pledge his allegiance to Christ and to express that allegiance by attending worship each week. In fact, this card is the very heart of the Church Attendance Crusade since it links the individual in a particularly personal way with the Christ who can change the world.

Helpful to the congregation is the large **Record of Attendance Chart** suitable for use on a bulletin board in the vestibule of the church. By means of a very simple graph, the attendance record of the church Sunday by Sunday until Pentecost may be vividly recorded so that people can see for themselves the progress they are making. Here is a real instrument of evangelistic motivation.

For reaching the unchurched through the printed word, a series of **seven newspaper mats** emphasizing church attendance is available. To be used one each week in local papers, or one each day for a week in large city dailies, the mats appeal for church attendance on the basis of what the church offers. Space is provided on each mat for the printing of the local church's name.

All materials mentioned on this page may be obtained at nominal cost from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.

GOD IS OUR STRENGTH
ATTEND CHURCH EVERY WEEK
PRAY EVERY DAY
Church
Loyalty Covenant
GOD IS OUR STRENGTH
ATTEND CHURCH EVERY WEEK
PRAY EVERY DAY
I desire to renew my Loyalty to Christ and His Church.
I will endeavor to worship God in church each Sunday during the church attendance crusade, unless prevented by circumstances beyond my control.
NAME
ADDRESS
"See You in Church"

A miniature reproduction of the "Church Loyalty Covenant" card, which the visitors use to secure pledges of attendance.

At right is shown one of the seven large, two-column newspaper mats, about seven inches deep, for the Lenten Church Attendance Crusade. It is reproduced here in miniature. Each mat contains a different message. They are designed for use each week during Lent in weekly newspapers or each day for a week in large city dailies. Space is provided at the bottom of each mat for name of local sponsor or for a brief message. The series of seven is available at $2.00 per set.

The very heart of the Lenten Church Attendance Crusade is the Church Loyalty Covenant Card, shown in miniature at left.

"Four Nights for God" Program Naturally Follows the Church Attendance Crusade

THE "Church Attendance Crusade" and the "Four Nights for God" program complement one another perfectly. Persons who have developed the habit of regular attendance during the Crusade need to be informed and inspired concerning the work of the Kingdom. The worship experience, to be vital, must lead to a practical expression of faith; for mountaintop experiences are frustrating unless they eventuate in action.

The "Four Nights for God" program provides that action. Our people need to meet for the purpose of understanding the Methodist faith, its evangelistic responsibility, the nature of our Christian duties, and the achievements of the Church. Then, using this background as a form of motivation, they need to go out in a program of two-by-two visitation to present Christ's claims to the unchurched.

This means that there must be developed groups of carefully-trained and deeply-consecrated visitors whose personal lives, spiritually enhanced by the inspiration of the church services, bring the Master's influence into the homes of those who have been neglecting the Church. What they receive through the hours of worship which they have been attending, added to the instruction which they receive concerning the methods of visiting, thus becomes a vital part of their churchmanship.

At this point it should be noted that the "Church Attendance Crusade" uncovers new membership prospects for the "Four Nights for God" visitors. Attendance registration cards provide names and information which the visitation teams can use to good advantage. A careful follow-up of the attendance registration will produce increased commitments.

The program of evangelism, however, must not end with the commitment if those won to Christ are to become mature Christians and active churchmen. The "Four Nights for God" program provides for training in the meaning of Christian discipleship and prepares for intelligent church membership.

This planned program for new members includes:

I. Four periods of preparation *before* they are received into church membership
   - "The Methodist Faith"
   - "The Methodist Heritage"
   - "The Methodist Church at Work"
   - "The Duties of a Methodist Christian"

   (The new chart, "Spiritual Life for Methodist Christians" is admirable for use in these sessions.)

II. A planned program of assimilation and spiritual growth for new members
   - Pastor's spiritual guidance visits
   - Preparation of the church for receiving new members
   - Fellowship Friends
   - Meaningful service of reception
   - Continued program of cultivation and spiritual development—"Spiritual Life Fellowship Plan"

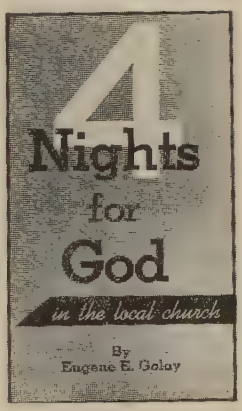
III. Continuous plan of visitation throughout the year
   - Fisherman's Club
   - Fellowship of Evangelism

Together, the "Church Attendance Crusade" and the "Four Nights for God" program will win persons to Christ and deepen the spiritual life of every member.

The Basic Booklet for Your

FOUR NIGHTS FOR GOD

Program



FOUR NIGHTS FOR GOD

by Eugene E. Golay

A practical "how" booklet giving plans and procedures for the campaign.

10¢ each; 6 for 50¢

TIDINGS, *Headquarters for Evangelistic Materials*

1908 Grand Avenue, Nashville 5, Tennessee

Spiritual Life Tract Series

50 or more sets

5c per set

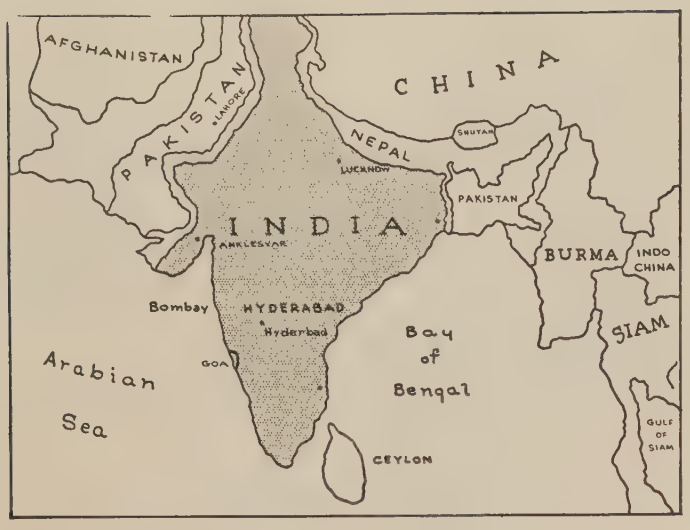
These motivating and inspiring leaflets are designed for distribution, one each night of a mission. Pastors giving a series of Sunday spiritual life sermons would distribute one leaflet each Sunday of the series.

Bible Reading
Witnessing
Church Attendance
Tithing
Prayer
Family Religion

Ordered by individual title, 50 or more copies, 1¢ each

TIDINGS

1908 Grand Avenue, Nashville 5, Tennessee



The Gospel Witness in the Heart of the Indian Forest

From the Board of Missions of The Methodist Church comes this thrilling story of the continuing witness of the gospel in the heart of India through lay witness and the help of the Telegu edition of The Upper Room. *Now that the tribal villages have been closed to the evangelistic ministry, the importance of the evangelistic ministry of* The Upper Room *becomes even more vital. The story is so simply and movingly written that we wish to share it with you in the words of the missionary who shared it with us.*

* * * *

Sironcha is looking its best just now; the jungle is all fresh, green, and very cool. Last week I spent touring in the interior of our jungle, places where our workers had never been before. We found it a most refreshing experience. We went on tour especially with the idea of visiting all our isolated Christian families before Christmas and sharing the Lord's Supper with them. Most of these families are in "Forest Service"; thus, we went deep into the interior to help strengthen the ties of Christian fellowship for these folk.

One village we visited was a Maria village—they are of the Ghond tribal group. It is a little village, unspoiled, in a state of absolute natural tranquillity. After visiting in the next village during the day, we returned to Maria village at 11:30 P.M. There we found all the villagers waiting for us at the Assistant Ranger's house. He and his wife are members of our church. The villagers performed one of their tribal dances which lasted until after midnight.

While we were watching the dance, the Assistant Ranger's wife had gathered some children on the verandah. When the dance was over, she told us that this was her Sunday school class. These children sang some Christian songs for us. Her husband then read from the Telegu edition of The Upper Room the meditation for the day. I never had expected to find The Upper Room in that remote village, but apparently the people follow it faithfully.

It was a memorable occasion and one of the most uplifting experiences in this area. The village being a tribal village is taboo for us just now. This is due to the government's attitude toward evangelism among the Adivasis. But in spite of our absence and of the attitude of some people, the Word of God is still being heard in that village. The message of Jesus is being shared through two devoted Christian lay workers and the ministry of The Upper Room. What encouragement this gives us!

I forgot to mention that the wife was a convert herself from a tribal group (the Koy people). She is a fine example of a Christian wife. Her home was spotless, her cooking was excellent, and there was a spirit of peace and happiness around the home that spoke well for the Christian lives of the people who make up the home.

Letters from Upper Room Readers

Please accept this contribution to help in your work of spreading the gospel through your wonderful little daily devotional booklet, The Upper Room.

I'm in Korea now; I've been here the last fourteen months. While in Korea and even back in the States, The Upper Room has been a source of inspiration. At times I could not find a copy of it, then, it would turn up in one of the Chapels. What a blessing to find it. Since this experience, I'd like to keep them in the service Chapels all over the world.

Corporal, U.S.A.

I used to get up in the mornings to pick up disturbing matters from the days before. Now I have The Upper Room and read it even before I get out of bed. The bothersome matters seem to be crowded out, or I find myself praying about them.

I am a teacher and I must be full for the sake of young people who come to me.

School for the Blind

I am the Stewardess-Nurse on the S.S. *African Endeavor* for the Farrell Lines.

On this voyage to South Africa, we had Mr. and Mrs. William Stubblefield as passengers. When they left the ship at Capetown, Mrs. Stubblefield gave me her copy of the July-August devotional guide, The Upper Room. I could never tell you all the joy and happiness I found in it. I live a lonely life as I am the only woman crew member.

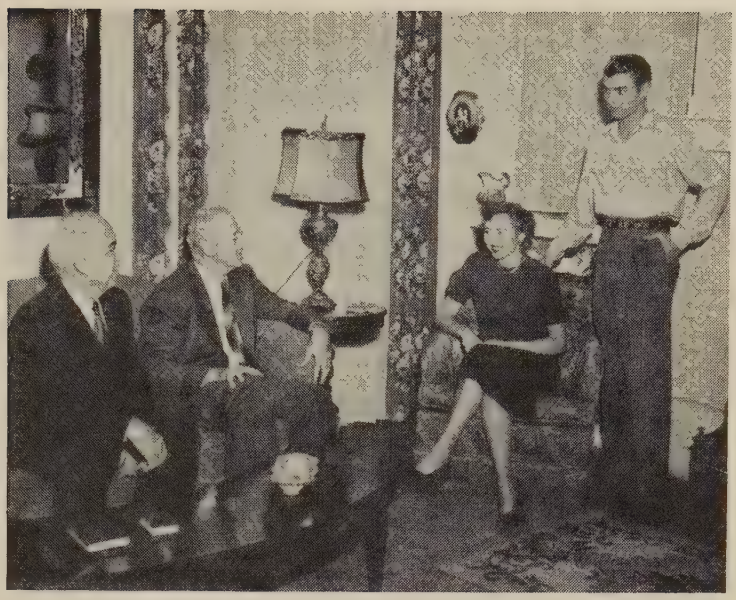
I would like to place my order for a two-year subscription to your devotional guide, The Upper Room. Thanking you for your kindness.

Registered Nurse

MAJORING IN *Evangelism*

by

Harry Denman



A concerned church is a visiting church.

Many church bulletins are mailed to me. Not long ago I found one which has a very interesting program for a downtown church:

Sunday

8:30 A.M. The Church in Worship
9:30 A.M. The Church in Study
10:45 A.M. The Church in Worship
6:15 P.M. The Church in Training
7:30 P.M. The Church in Evangelism

Wednesday

7:30 P.M. The Church in Prayer

Thursday

6:30 P.M. The Church in Visitation

This church believes in worship, study, evangelism, training, prayer, visitation, and fellowship. What I have listed is not the entire program of the church, but it is the regular weekly schedule.

Some churches limit their worship to one service per week. Some have two services. This church has two worship services on Sunday morning and a great evangelistic service on Sunday night. It does not neglect prayer, training, study, and visitation.

The following appeared on the back of a recent bulletin:

Why Should I Visit?

Visitation strengthens the home in which you visit. It brings into our church services new people who have the opportunity to hear the Word of God taught and preached.

Visitation is the most effective way of letting people know you are concerned about them.

Visitation brings a joy and fellowship that cannot be secured any other way.

Whom Should I Visit?

Visit that neighbor who recently moved into your neighborhood.

Visit that friend who is not attending any church or Sunday school.

Visit those you know who are sick.

Visit that absentee in your class.

When Should I Visit?

Visit this week, next week, and every week.
Visit Now! ! !

Nearly all churches organize for study by having a church school. But only a few organize for weekly visitation in order to increase the attendance at the church school.

We believe that it is just as important to visit as it is to pray, to worship, to give, and to study. Suppose Jesus had given his ministry only to worship, study, and prayer. He would never have found Levi, Zacchaeus, James and John, Mary of Magdala, the man at the Pool of Bethesda, or the Man in Gadara. Jesus visited the neglected people of his day. Nicodemus came to see Him. The nobleman came to see Him. The Roman centurion came to see Him. The rich ruler came to see Him. But Jesus went to see the publicans, the Galileans, the Samaritans, and others.

Why do we major in worship or in study when Jesus majored in prayer and visitation? He sent the 12 out visiting. He sent the 70 out visiting.

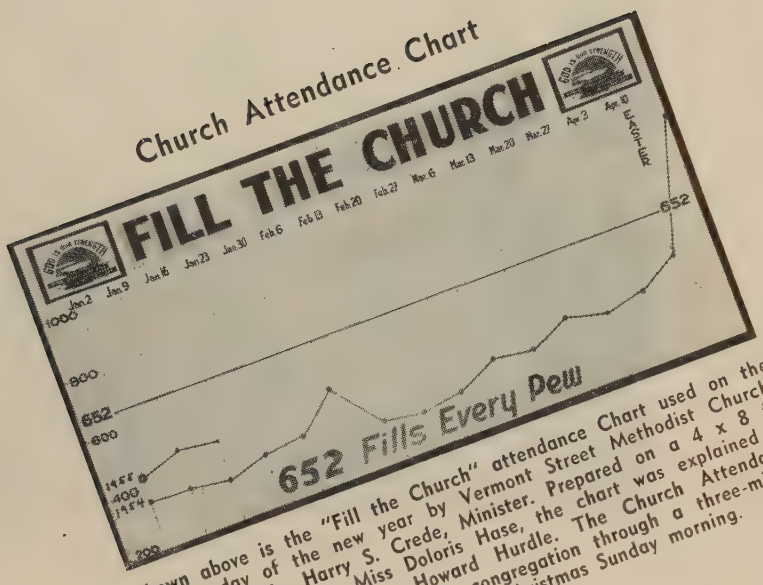
The church that is concerned about persons will spend as much time in visiting as it does in praying or in studying.

Some churches spend more time in fellowship at supper than they do in fellowship with Christ at prayer. The church is a fellowship, and we need to make it a sacred, wholesome, creative fellowship. If the church is just a club, then it is not necessary to visit. Yet luncheon clubs visit their sick and absent members.

The following study on salesmanship shows the importance of visiting:

80% of all sales are made after the fifth call
48% of salesmen make one call and quit
25% make two calls and quit
12% make three calls and quit
Only 10% keep on calling. These make 80% of the sales.

What is true for salesmanship is very true for evangelical Christianity. The Christian Church is to reproduce Christ in the community. Let us reproduce *all* the activities of Christ.



Shown above is the "Fill the Church" attendance Chart used on the first Sunday of the new year by Vermont Street Methodist Church, Quincy, Illinois, Harry S. Crede, Minister. Prepared on a 4 x 8 ft. sheet of plywood by Miss Doloris Hase, the chart was explained to the congregation by Mr. Howard Hurdle. The Church Attendance Program was introduced to the congregation through a three-minute talk delivered by Mr. Paul Cory on Christmas Sunday morning.

Prayer Vigil

A. J. Newton, pastor, Ebenezer Methodist Church, Marshall, Texas, and J. Walt Moore, Superintendent, Kansas City District, shared the first 30 minutes of the 24-hour Prayer Vigil, on January 12, held in connection with the Meeting of the General Boards and Agencies in Cincinnati, Ohio.

"Four Nights for God" Program At Eugene, Oregon

Sunday, July 4, marked the beginning of the life of Wesley Church, Eugene, Oregon. The Bishop had appointed a pastor, and 37 persons had indicated their willingness to leave the fold of First Church, Eugene, to embark upon the organization of a new congregation in a rapidly growing area. That first Sunday found 39 in Sunday school and 74 in the nursery and church service.

During the summer months, members of the congregation devoted Thursday evenings to calling on prospects in the community. One young couple missed only two nights. They were responsible for the enlistment of many new members. By Labor Day the membership had grown to 70. By September 21, this number had increased to nearly 90.

Under the guidance of Harold Shelhart, neighboring pastor and chairman of the Conference Board of Evangelism, the pastor of the local congregation, Paul E. Peterson, and the District Superintndeent, Merideth Groves, the local congregation adopted and participated in the "Four Nights for God" program. A few were skeptical and felt that all prospects in the area had been seen.

However, when the group assembled that first Tuesday night for dinner, they were ready for work. The participants went forth two-by-two. When they returned, 17 persons had been won to Christ and His Church. Succeeding nights were equally successful. On Charter Sunday, October 24, Bishop A. Raymond Grant received 171 into the charter membership of the church.

The one thing that made possible this evangelistic success was the devotion of the people. Between 35 and 40 persons participated in the "Four Nights for God" program. Not all attended each night, but the group averaged 25 in attendance. These same people are continuing to spark the evangelistic program of the local church. A Fishermen's Club has been organized and several meetings have been held. Another group has been won to Christ.

Not content with this program alone, the ladies on the Commission have organized an afternoon group to call in the homes of church school pupils or prospects. A map of the community has been prepared. This shows where every member family resides. Team captains will soon be selected to take charge of calling on new residents in their respective areas.

Leaflet Passes 1,000,000 Mark

The TIDINGS leaflet, "I Go to Church Sunday," by Dr. George W. Crane, eminent physician, psychologist, radio and newspaper annalist, and commentator, has passed the 1,000,000 mark in circulation.

The previous printings of this leaflet, totaling 1,035,000, have been exhausted, and another 65,000 have just been printed, totaling 1,100,000.

This is a tribute both to the popularity and worth of this particular leaflet and to the fact that pastors and churches realize that when they stress church attendance they stress the very heart of Christian habits and virtues.

Churches that have used this leaflet continually re-order it to keep a supply on hand. Churches that have not used this leaflet will find it a wholesome stimulant and reminder to its members and constituency.

VS AND VIEWS

PASTORS!! Be sure your Commission Chairman attends one of these three great Conferences on Effective Evangelism for the Local Church. Have them arrange vacation dates to include these conferences. Have them take the family to these ideal vacation spots.

CAPTURE THE SUMMER FOR THE CHURCH THROUGH A VACATION WITH A CHRISTIAN CONTENT

Northeast Jurisdiction—Ocean Grove, New Jersey—July 10-17
Southeast Jurisdiction—Lake Junaluska, North Carolina—August 14-21
North Central Jurisdiction—Lakeside, Ohio—August 21-26
Make the date **now**—further details in later issues of SHEPHERDS, or write to C. Lloyd Daugherty, Jr., 1908 Grand Avenue, Nashville 5, Tennessee.

Prayer Vigil in Cincinnati

In keeping with the National Prayer Life Movement, and as a part of the 1955 Chain of Prayer, the General Board of Evangelism sponsored a 24 hour Vigil of Prayer from 6:00 o'clock January 12 to 6:00 o'clock January 13 at the meeting of the General Agencies of The Methodist Church which was held in Cincinnati, Ohio. A room was set aside in the Sheraton Gibson Hotel and arranged into a Prayer Room with an altar. The candlesticks and a large picture of Sallman's Head of Christ were furnished by The Methodist Publishing House. The participants came to this Prayer Room for their half hour vigil of prayer and meditation.

This 24 hour period was officially started on Wednesday evening January 12 at 5:45 o'clock when Bishop W. Angie Smith, resident Bishop of the Oklahoma Area and President of the General Board of Evangelism, received from Dr. J. Manning Potts, Editor of THE UPPER ROOM, the 167,024,059th copy of THE UPPER ROOM.

Invitations to participate in the Prayer Chain were distributed to the members representing the various Agencies of the Church. Thus every half hour one or more persons faithfully kept the vigil.

Persons participating in this Prayer Chain were asked to include in their prayers petitions that

—God's will might be accomplished in the meetings of the Boards, Commissions, and Agencies.

—A great spiritual awakening may come, bringing a world order of peace and brotherhood.

See photograph on opposite page.

Mission to Ministers

(A Conference on Evangelism)

This is a training program in evangelism for ministers and other church leaders in evangelism. It is primarily a study conference, although the vacation aspect will not be lost.

The program will consist of:

- Bible Study
- Lectures on the theology of evangelism
- Evangelistic sermons
- Discussion of evangelistic techniques
- Discussion of evangelistic counseling
- Use of audio-visul aids in evangelism

Internationally famous speakers will be used. (Dr. Colin Williams of Australia has already been secured.)

Two Missions will be conducted:

Green Lake, Wisconsin
July 25 through July 30 at the Baptist Assembly Grounds.

Northfield, Massachusetts
August 1 through breakfast on August 5 on the campus of Northfield Seminary.

Rates

Rates will vary according to accommodations desired. The rates will range from $30.00 to $50.00 for the conference period.

Registration

Five dollars ($5.00) is the registration fee per single registration or seven dollars and fifty cents ($7.50) is the fee of registering the *entire* family. Wives and children are invited. A special program is planned each morning for the children.

"Four Nights for God" at Huffman Methodist

The "Four Nights for God," January 24 through 27, were great nights for Huffman Methodist Church and community. As a result of these efforts, 109 new members united with the church. An average of 26 laymen met each night at the church to receive instruction, to pray, and to receive their lists of prospects. During these four nights, 113 homes were visited.

A program of assimilation and education of these new members is being carried out. Each Sunday evening, from 6:00 P.M. to 7:00 P.M., instruction will be given to these with the chart, "Spiritual Life for Methodist Christians." Approximately 60 people attended the first session, conducted February 6.

The Huffman Methodist Church is located in the most rapidly growing and expanding residential area of Birmingham. In the past four months, 185 new members have united with the church. In the past three years and four months, over 600 new members have united with this growing church.

Two morning worship services are conducted each Sunday, one at 8:30 A.M. and the other at 11:00 A.M.

One of the groups of new members received into Huffman Methodist Church on February 6. On January 30, more than 70 people were presented to the church.

Annual Conferences

Plan Varied and Effective

Programs of Evangelism

REPORTS from the field indicate that many Annual Conferences in Methodism are planning and conducting highly effective programs of evangelism. It is obviously impossible to summarize the statements issued by all the Conference Boards with regard to their Conference achievements and goals. We wish that it were possible to do so, as the total story is truly thrilling. For lack of space, however, we are compelled to present here only a limited digest of the work accomplished by a few representative Conferences.

Baltimore Conference held a successful week-end Retreat for Laymen at Westminster, Maryland, in June and a Spiritual Life Retreat for ministers and their wives at New Windsor, in January. **Central Pennsylvania** conducted Preaching-Teaching Evangelistic Missions sponsored jointly by the Board of Evangelism and the Board of Education of the Conference. **Central Texas** has adopted the "Four Nights for God" program as a program for each charge. It has also offered the Commission on Membership and Evangelism a six-point program of work designed to win members and develop them in the Christian life.

Detroit Conference recommends a Spiritual Life Retreat for ministers on every District sometime during the year. **Florida Conference** recommends a fourfold evangelistic emphasis: Christian Witness Mission in every local church; Church Attendance Crusade; a Preaching Revival in every local church; and training for the Commission on Membership and Evangelism.

Genesee Conference Board of Evangelism sponsored a Training Conference on evangelism in November for ministers and laymen. **Holston Conference** had as one objective for the year a Rural Revival involving all pastors of the Conference and all churches on rural charges of three or more churches. Also, it conducted a Mission to Mining Areas in the Big Stone Gap District. **Idaho Conference** recommends that the Week of Dedication be used, in cooperation with the emphasis of the Board of Missions, for Pulpit Evangelism on the basis of a "round-robin pulpit exchange."

Iowa-Des Moines Conference requested pastors to set aside a month during the year for preaching on the vows of church membership. **Kansas Conference** reports a Tri-Conference Christian Witness Mission in July, at Kansas City, Missouri. Survey and visitation work was done in nine new churches.

Louisiana Conference officially recommended the use by local churches of the 70-E. **Memphis Conference** held a Ministers' Prayer Retreat, January 11-13. Also, the Conference presented each young man joining the Conference a set of six books related to evangelism.

New England Conference held a pre-Lenten Retreat for ministers. **New Mexico Conference** reported the "largest year . . . so far as additions are concerned." **North Mississippi Conference** resolved to designate the year 1954-1955 as the "Year of Prayer," with Prayer Life Missions requested on District, community, and local church levels. **Northwest Indiana Conference** urges the practice of a simultaneous evangelistic program in all the Districts of the Conference during Lent, 1955.

South Georgia Conference recommends that increased emphasis be placed upon lay evangelism. **Southern Illinois Conference** urges that the District Secretary of Evangelism, the sub-District chairman, and members of the District Committee on Evangelism serve as a special "Barren Charge Committee" in facing up to the problem of churches with poor evangelistic ratios.

Tennessee Conference promoted a period of Visitation Evangelism on a District exchange basis in November and December. **Philadelphia Conference** held an annual retreat for ministers and laymen.

In the **Pittsburgh Conference** several Districts held clinics for pastors and lay-members to study the four Commissions. **Rock River Conference** planned a Conference Day of Prayer, November, 1954. It also urged a Prayer Movement in the churches of the Rock River Conference, as well as a Conference-wide Spiritual Life Mission in 1956.

Southern California-Arizona initiated a program of "Spiritual Exploration" in which the following questions are explored: "How can we find the will of God? How can we get the power to do it?" Also, the Conference recommends Week-end Class Meetings. Two Training Schools in Evangelism are planned for early in 1955.

West Virginia Conference placed a minister in every church in the Central District for an evangelistic program constituting "our answer to the Barren Charges record that is confronting our great Church." This program explored "the possibilities in the rural church."

South Carolina reports that, as a direct result of efforts to eliminate barren charges, *there were seven Districts which did not have a single barren charge* and four Districts which had a total of five. Also, the Conference Board of Evangelism *distributed more than 10,000 pieces of literature during the year.*

Conferences of the **Central Jurisdiction** are co-operating in the Bishops' Evangelistic Crusade featuring the Church Attendance Crusade, the "Four Nights for God" program, and the Youth Christian Witness Mission.

by

J. W. Golden

The Bishops' Evangelistic Crusade in the Central Jurisdiction

FEATURING

- **Church Attendance**
  New Year's to Easter
- **"Four Nights for God"**
  in intensive visitation evangelism
- **Christian Witness Mission**
  on week-end of "Four Nights for God"

During March and April the Central Jurisdiction will feature "The Bishops' Evangelistic Crusade" emphasizing "Four Nights for God" (an intensive visitation and preaching mission) and climaxing with a Youth Christian Witness Mission. The aim is to "Give God a Chance" with all sources and age groups of each local church and to seek, to win, and to develop Christian disciples. The program also seeks to deepen the spiritual life of every member as well as to make ministers and laymen conscious that evangelism is a fundamental activity of every Christian.

★ ★ ★

Through the Church Attendance Crusade from January 2 to Easter, 1955, efforts are being made to increase regular church and church school attendance, to activate indifferent members and help them become deeply interested as regular participants in church activities and Christian fellowship, to help exalt the place of corporate worship and Christian experience, to develop appreciation for the importance of the preaching of the gospel, and to emphasize that God is our strength even in this Atomic Age. The Crusade stresses our need to call upon Him every day in prayer and to attend church every week.

★ ★ ★

The Bishops' Crusade calls for a simultaneous visitation and preaching mission in every local church of each Area for the purpose of winning persons to Christ and His Church. The Commission on Membership and Evangelism is charged with the responsibility of promoting the Crusade. Its success will be far-reaching and will have a good effect upon the economic and spiritual life of the Church.

It is believed that a minimum of 5,000 persons can be secured as evangelistic visitors in the four Areas of the Jurisdiction. This will make 2,500 evangelistic teams. These teams, carefully selected and trained by their pastors or by someone assisting them, will be commissioned to go out two by two—with a prayer in their hearts—to win the prospects for Christ and His Church. If each team wins an average of one person per night, 10,000 persons will be added to the churches of the Central Jurisdiction. Many teams will win more than one person per night. This is a reasonable goal and constitutes a great movement in America in which each of us can share.

★ ★ ★

The Youth Week-End Christian Witness Mission in each local church will follow the "Four Nights for God" program. The youth will be assembled on Friday evening of the same week, trained in visitation evangelism, and sent out Saturday and Sunday afternoon to win other youth to Christ and His Church. Those won should also be brought into the Methodist Youth Fellowship. Every pastor is asked to make reports, immediately after Easter, concerning all three phases on blanks found in the workshop and program guide sent to him.

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The challenge and evangelistic opportunities are ours. They are at hand. Let us face them. With divine guidance, we will succeed to the honor and glory of God, Who is our strength.

A Detroit Church Ministers to a Changing Community Because of

A Passion for People

by Bruce L. Williams
Nashville, Tennessee, Layman

SHIFTING population, mass production housing, and industrial expansion are changing the face of many United States cities and giving rise to a whole new set of problems for big city churches.

No longer are church environs nice, neat, compact communities within a community. No longer do members of the congregation hobnob with the neighborly familiarity they did 25 years ago.

The church sphere of influence has grown. Today it may be twice as large, but it is equally true that its total program may be just that much less effective. Or is it?

Nardin Park Methodist Church is one example of a church which is clashing head-on with the dynamic social forces reshaping northwest Detroit, Michigan. It refuses to accept the slow, inevitable deterioration that pessimists predict for its future.

Aware of Changes

For one thing, Nardin Park leaders, from the pastor to the member of the smallest committee, are keenly aware of what is taking place around them. They know, for instance, that two decades have altered the surrounding community immensely.

The church took its name from Nardin Park, just across the street and looked upon by natives as the heart of a section of quiet, well-kept middle class residences. Two decades ago this was suburban Detroit. The park is still a pleasant green spot where children play; but suburbia lies 15 miles beyond, and the section around the church has become, in every sense, a zone of transition.

New families and business enterprises appear, stay but a short while, and just as suddenly disappear. Old landmarks are razed and in their place small apartment buildings and multiple dwelling units are replacing many traditional homes. These apartment developments are a real haven for young people, not yet able to afford homes of their own, and elderly people who have retired and seek smaller living quarters. There is a steady procession, and the influx brings a wide mixture of racial and religious elements.

Often Nardin Park church members on hospitality calls are told bluntly, "We don't want to be active in any church. We're here only temporarily." Such resistance is an old story—one which the church knows it must overcome.

Members took stock of the situation early and faced up to several questions. How could the church cope with such fluid conditions? How could it maintain its place in the community and continue an effective ministry? Should it give up all thought of growth?

Real Questions

These were not remote questions dreamed up to plague a future generation. They were real, and no one knew it any better than Bishop Marshall R. Reed, of the Detroit Area, who was pastor of Nardin Park Church 14 years prior to his election to the episcopacy in 1948.

Compounding the picture is the fact that Nardin Church is neither a downtown church, nor, strictly speaking, a suburban church. It straddles the downtown business district and fast growing community centers on the fringes of the greater metropolitan zone.

Middle-Man Position

In the light of trends emerging today, this is a middle-man position new to Methodism. All across the nation downtown churches are packing off—lock, stock, and barrel—to suburbia in the hope of tapping new sources of leadership and membership. Many others are building suburban chapels, thus bringing about a split in the congregation.

Nardin Park has resorted to neither course. The church intends to stay put. "We are not going to run away," said Verner S. Mumbulo, who succeeded Bishop Reed in the Nardin Park pulpit. "Instead, we believe in developing the best possible program to get and hold members."

This program, initiated by Bishop Reed and expanded under Dr. Mumbulo's leadership, is in full swing. Briefly, it centers on an *action* program of evangelism.

Members consider it an integral part of their church, just as important as

Nardin Park Methodist Church, Detroit, Michigan.

Sunday school and equally as vital. Because, without the evangelistic emphasis, it would be a one-sided church with shortcomings in every major activity.

What points this up more graphically than anything else is a comparison between total membership today and 10 years ago. Nardin Park reported 2,936 members in September, a total only 143 higher than in 1944-45. Yet, during the decade, the church had 1,517 membership accessions. Few statistics illustrate more clearly the turnover in families than this.

Grows Spiritually

Even so, the evangelistic program aims at more than building and maintaining church rolls. By everyone from adults to high school age youths taking part in the three major evangelistic efforts each year, the individual Nardin Park Methodist enlarges in his conception of Christianity. He devotes time, energy, and talent to his church and, in so doing, grows spiritually with it.

Visitors sense something about Nardin Park Church which they cannot quite pin down until they glance around. At first the general tidiness and worshipful beauty of the church strikes them. Then they notice something entirely different. It looks lived in. And no wonder! Something is going on either in the sanctuary, gymnasium, or one of the multiplicity of classrooms seven nights a week. This is not merely a Sunday morning church.

The evangelistic calendar consumes a sizable share of nights from September through June, with most of the program focusing around three visitation evangelism periods. During Bishop Reed's pastorate one effort was conducted each Lent. Later, as community needs placed new demands on the

(*Continued on next page*)

Above, a senior high group of the Sunday morning church school. Right, a team of visitors makes an evangelistic call.

Right, the Commission on Membership and Evangelism checks the year's evangelistic schedule.

A group of young people relax in the "Arabian Nights" Room on New Year's Eve.

Children in the Primary Department enjoy a Bible story at a session of the church school.

church, Dr. Mumbulo added campaigns in the fall and post-Easter seasons, climaxing with Pentecost.

In each case, visitation evangelism works simply. Through the years the church has built up a pool of more than 300 experienced workers who volunteer their services for one or two of the campaigns. At visitation training dinners preceding each period, they receive a thorough briefing on what is expected of them and how to conduct themselves. Usually, they watch a dramatic skit which demonstrates the correct visitation procedure and hear a strong challenge from the pastor.

Prospect cards are then assigned on the basis of age and interest so that the individual worker will meet people he can talk with easily. There is one exception to this rule of thumb. It used to be thought that young people should never be sent to call on older adult couples. Out of the rich experiences of the program, however, it was learned that young people often win older prospects where those on the prospects' level sometimes fail. "They generate real zeal toward their mission which we older folks frequently lack," Dr. Mumbulo commented.

The church places a three-week deadline on making calls, ample time to complete the work, but short enough to deter the "put it off until tomorrow" attitude. Two points are stressed in all visits: see the people prayerfully, and go with a genuine sincerity to serve.

Following the first visit, the pastor or one of the associate ministers calls back on the family. Those who indicate a desire to join the church are assigned to the "League of Church Friends," an organization to help them integrate into the life of Nardin Park Church.

Personal Concern

Originally, this group was formed to stimulate church attendance; but now much of its work is in the evangelistic field, especially in assimilation. The church attempts to have a sponsor for each new decision. It is viewed as one good way of assurance—as much as any plan can—that the new member will be assimilated and not left on the outside looking in.

Inestimable help in lining up prospects and assigning them comes from Miss Imogene Pearce, for 27 years the church's executive secretary. She is one of 17 paid church employees. She knows everyone in the church and can scan her community as shrewdly as a taxi driver.

Any worth-while endeavor must have supporters, and in this respect Nardin Park Church has a small nucleus of laymen well versed in the methods of evangelism and completely dedicated to its goals. They recognize it as one of the foremost missions of their church. Correspondingly, there is close cooperation on visitation evangelism between R. Merrill Buelteman, chairman of the Official Board, Clayton Watts, chairman of the Commission on Membership and Evangelism, and other leaders.

How well is Nardin Park Church succeeding in its sustained evangelistic effort? Church members would be the last to pat themselves on the back. First of all, they don't have time. There is too much to do. Secondly, they are wary that praise might lead to relaxation in the work. But the fact remains, the Nardin Park program has impressed Methodist leaders outside Detroit.

More than 40 per cent of its Sunday school attendance in several departments today comes from non-church homes. This movement began slowly at first, "but you can really see it now," Dr. Mumbulo said. Also, the church is drawing some of its leaders from great distances. In 1953-54 it gave $36,521 to benevolences, $13,635 of which went to World Service.

Nardin Park Church is not an ingrown church.

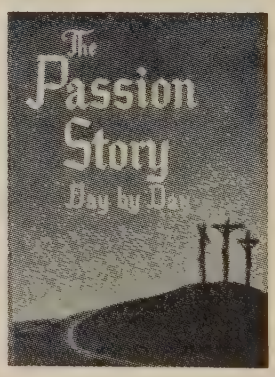
Helpful Easter Materials

THE PASSION STORY---DAY BY DAY

by Howard W. Ellis

An attractive 2-color, 24-page picture book depicting scenes from the last week of our Lord's earthly ministry. Excellent for general distribution in connection with your Easter program.

15c each; 10 or more, 10c each



FROM NOW UNTIL EASTER, I WILL FOLLOW CHRIST

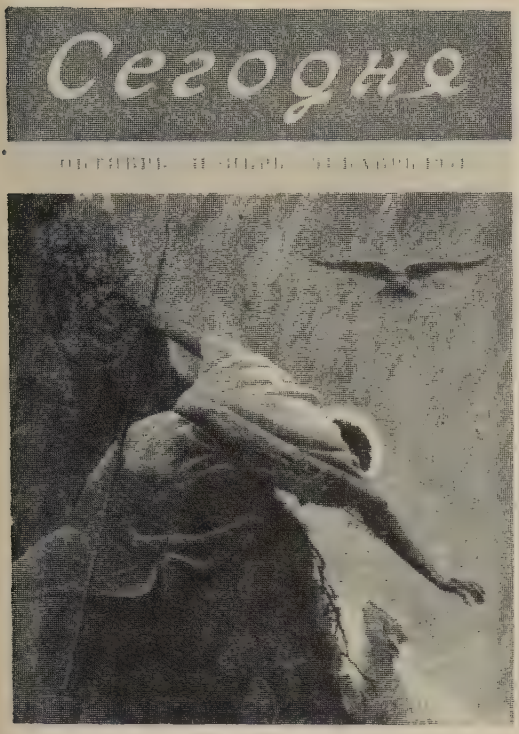
by Lowell B. Hazzard

A stimulating tract emphasizing the spiritual opportunities and obligations of Lent. *While the supply lasts.*

$1.50 per 100

1908 Grand Avenue **TIDINGS** Nashville 5, Tennessee

Headquarters for Evangelistic Materials



Cover of Russian edition of *The Upper Room*.

Russian Refugees Rejoice Over THE UPPER ROOM

The following article concerning the enthusiastic reception of the Russian edition of THE UPPER ROOM among the Russian refugees has been translated from an article by Rev. E. During, Mission Secretary of The Methodist Church in Sweden, and appeared in a Swedish magazine. The article appears here in abstract.

"Toward the end of the month of September, 1954, we had the privilege through the co-operation of the Slavic mission to distribute 3,000 copies of THE UPPER ROOM to Russian people who have been forced to flee to many lands. Now an overwhelming amount of mail has been received from these Russian refugees expressing their great joy and thankfulness for having received copies of THE UPPER ROOM, or as it is called in Russian, *Segodnja*. This means 'Today.' It is meant to signify that God's Word has something special to say to us each day.

"These Russian refugees have not had the privilege of receiving any literature written in their own native tongue. Thus, it becomes for them like a warm greeting from their beloved homeland, as well as a spiritual guide. We can well realize how important it is to give them good, no, the very best of Christian literature to help inspire them and to help awaken them to more urgent and more regular reading of God's Word."

Here follow a few paragraphs from the letters of some of the Russian refugees who have received copies of *Segodnja*.

From France

I want to take this opportunity to thank you for the literature you sent me but especially to thank you for the daily devotional, Segodnja. What Joy! What Strength! What a privilege that with many, many other brothers and sisters, not known yet beloved in the Lord and His love, to unite in a common prayer to our Heavenly Father.

N. T.

• • •

From Norway

During these days we have received the daily devotional, Segodnja. We rejoice greatly thereover, yes, we rejoice that our brothers in Christ have not forgotten us but rather are helping us and giving us God's Word, the Word of Truth, when we have been removed from our brothers and sisters in the faith and transported far away and must live in loneliness. We are glad, oh so much, over this book, which gives us strength in the faith, and we thank the Lord for grace revealed in the receiving of this wonderful book.

M. S.

• • •

From Morocco

I am much indebted to you for the little book, Segodnja, daily devotional. It is to us a big help. I would plead with you to send me six copies in the Polish language and six copies in the French language.

E. E.

• • •

More From France

Forgive me for not writing immediately upon receiving, Segodnja. We believe that the word will not come back void but accomplish what it should. Pray for a revival in our midst. Forget us not but keep this spiritual literature coming, if at all possible.

A. E.

• • •

We have received Segodnja. The demand more than exhausted the supply. There is a great need for Segodnja in the Polish and French language. God overshadow and bless you in your trials and works and bless you with His heavenly and earthly gifts after His Kingdom's sake. To the Lord be all praise.

L. K.

• • •

From Germany

I have, herewith, to express my most warm and sincere thanks for the daily devotional, Segodnja, which gave me such a strong spiritual lift. My faith is moment by moment tested and then I become ashamed and pray God for forgiveness of my sins. For 13 years have I been laid up with Polio. My hands and feet are crippled and the pain never leaves me. But I thank God that I have food and a home and for His grace which always sustains. And I am thankful that you think of me, do not forget me, but keep helping me by sending such wonderful spiritual help.

K. N.

Shown above, second from left, is Dr. Sergej Dubrovin, editor of the Russian edition of *The Upper Room* and pastor of the great Methodist Church at Helsinki, Finland, with Mrs. A. E. Hammerberg, wife of the pastor of the Swedish speaking church at Abo, Finland, and some of the Finnish preachers.

Campbellsville District Holds a

MINISTERS' RETREAT

by G. Edward Henry
Campbellsville, Kentucky

THE CAMPBELLSVILLE DISTRICT of the Louisville Conference has often been labeled the District that held up the rest of the Conference. That is, it was frequently on the bottom of the Districts. In reference to projects done in other Districts of the conference, it was often said with a sense of finality, "That just can't be done in the Campbellsville District."

But something *was* done in the Campbellsville District last fall which might hear the commendation of the Master: "Well done, good and faithful servant."

About a year ago, shortly after he became Superintendent of this District, R. L. Sleamaker began seeking for something to assist the District in shaking off the shackles of the above-mentioned attitude. He also wanted something that would help the pastors in the practical problems of their pastorates as well as form them into a working team. To accomplish this, he saw the need of setting definite goals toward which the District might strive.

Ministers' Retreat

He found the answer to this problem in the idea of a week-long minister's retreat. Bishop Roy H. Short was engaged to give the inspirational touch; to provide, from his wide experience and deep spirit, the practical instruction to the pastors; and to preach each evening to congregations of laymen from over the District.

We met for our week-long retreat at the new Jamestown Church, which had been prepared for us under the leadership of its pastor, Lewis W. Woodward. The Jamestown Church provided all the meals and lodging for the pastors for the week.

Each morning the pastors were "closeted"—to use Dr. Sleamaker's term—with Bishop Short, who spoke concerning the work of a minister. For each of the five mornings he took a subject of practical importance and spoke from his experience for an hour. Following an intermission, we had a general discussion on the matter which had been presented to us. Topics were "The Minister and His Personal Integrity," "His Study," "His Preaching," "His Relationships with His People," and "His Relationships with the Church."

Planning Sessions

In session each afternoon, the group planned the District-wide program for the year. It heard the plans as recommended by a District committee which had worked out a program to be considered by the pastors. Among the various matters adopted by the group were these: a goal of 50 churches in the District (which has a total of 134 churches) entering the "Lord's Acre" plan as an extension of the stewardship program already under way; a resolution to support the Youth Emphasis as outlined by the Church; an agreement to promote the Church Attendance Crusade from January to Easter; and a goal of one mission special for each church in the District. We also discussed methods in evangelism, emphasizing the need of securing the proper kind of evangelists in the churches. A report was given of the use of church extension funds of the District. The problem of many churches not using Methodist church school literature was presented, with a resolution adopted that Dr. Henry M. Bullock be invited to assist in an emphasis to get Methodist literature in all the churches.

Perhaps the high light of the entire week was the District Laymen's Banquet. Held on Thursday evening, it was financed by the District Lay Leader, Mr. Elmer Secrest, of Campbellsville. Before the reservations were made the most optimistic estimate concerning the number of laymen likely to be there was 60. But Bishop Short spoke to 117 laymen representing all but one of the charges in the District, and to 42 ministers and wives.

Ministers taking part in the ministers' retreat held in the Campbellsville (Kentucky) District. The meeting was led by Bishop Roy H. Short, shown in the center behind pulpit, and was held at the Jamestown Methodist Church.

WHAT PRAYER MEANT TO THE Seventy Evangelists

70-E

PRAYER played a vital part in the sending forth of the original "Seventy." Luke 10:1-2 records: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

It is not strange that the modern "Seventy Evangelists," selected after much prayer from 16 different theological schools, trained for two weeks, and sent out into "the harvest that is great" in forty-six Annual Conferences, should testify to the many evidences of the power of prayer.

Power of Prayer

Not only did the 70-E send in many expressions of appreciation for prayer, but the awareness of the power of prayer and an appreciation for the part prayer was playing in the whole program ran as a symphonic theme throughout their final appraisals at the end of the summer of evangelistic service.

One 70-E exclaimed, "All that made up this summer's experience came as an answer to prayer. Every occasion seemed to be tailor-made, each one challenging the depths of my spiritual well. What a joy it was to encourage others, young and old, to 'put on the new man'—not by their own power, but by the help of the 'Shepherd and Bishop of our souls.'" "Although it was not possible for me to work with another 70-E, I can truthfully say that I never felt an aloneness. Every season of prayer brought me to my Saviour's side and we spent each day working together. There were moments of trial and disappointment, but all of them were covered with prayer, so that even the blackest moment became illuminated with His presence."

Sense of Partnership

Man after man testified to the sense of partnership with the Lord of the Harvest. One who worked in a slum situation in a great city said: "For the entire time of the 70-E work I felt compelled to seek added daily strength to do the work of our Lord. I believe I am closer to God than I have ever been because of 70-E. It thrilled me to know that God could use me to lead men and women to lose themselves and find God in return. Probably the greatest thing about the summer is what has happened to me. Never before did God seem so real or my prayer life so fruitful. It is a glorious experience to see God working in the hearts of people like this."

For many of the seminary students the training period and the summer's experience served to bring them into a spiritual relationship with the Lord of the Harvest that they feel will color their philosophy of life and their entire ministry. One student who spent the summer in small, rural mountain communities said: "It is with the deepest sense of gratitude that I am writing to you, gratitude for what the 70-E program has meant to my ministry and to my personal life.

"The impact of those two weeks at Park College will be felt throughout my life. Many things that were unsettled in my mind and heart were prayed through and thought through during these days. Much of the sand that was in the foundation of my life and ministry was replaced with rock. And so often it was not just alone that which was presented to us by the staff, but the spirit in which it was done."

Convictions and Assurance

By testing their theories in the laboratory of a summer of field experience they came out with strong convictions and definite assurance. One young man who held a series of summer revivals in rural churches said: "The last two weeks' meeting that I held was one of the most wonderful experiences that I have ever known. It was an unusual two weeks. It seemed that a little of everything happened. In those two weeks I found that prayer really changes things. I found a new determination."

One of the 70-E tells of calling on a Negro couple and finding that race or color are not barriers when we work in a spirit of prayer. They were an aged couple. The wife had not walked for many years, and the husband has been crippled by arthritis, but is able to get around the house. The 70-E says of the visit: "We talked with each other and it was hard to hold back the tears. There seemed to be such a close tie that joined our hearts in Christian love."

Not only did the "Seventy" find prayer their all-sufficient ally, but they managed to impart to others a realization of its importance and power. One man led a group of youth at a camp in witnessing in a nearby town. He concludes his report of their experiences thus: "All of them were petrified with the idea at first, but all claimed to have spent the most worthwhile afternoon in their lives. That night at 10:00 o'clock we had a sharing session—about forty of us. You should have seen their faces shine as they told of their occasions for prayer and witnessing. Although it was their last night together, they thought nothing of staying after 11:00 o'clock to pray for persons they had met for whom they felt concern.

Adequate for Any Occasion

The 70-E found the resources of God, acquired through prayer, altogether adequate for any occasion. Many of them encountered extremely difficult counseling situations. One young man was successful in saving a home from breaking up, even when extreme infidelity was involved. He said of the conclusion of the interview: "With hearts rejoicing, we joined hands in prayer. Led in responsive prayer, they asked Jesus to come into their home and into their hearts that they might know His saving power. Each of them asked that they might be assured of the forgiveness of sin and that, kneeling before the cross of Jesus, they might be made whole once again. With earnestness that would have pierced the heart of the coldest, they prayed that, in the midst of their present trouble and strife, Christ would calm the storms raging within their souls and give them the peace that passeth all understanding. Asking Jesus to remain in their lives as their Saviour and Lord, we arose to part. The tears in our eyes were no longer tears of sadness, but tears of joy and gladness. As we clasped hands there was a firmness of the Lord's presence in our midst."

Spiritual Vitality Through Prayer Cells

by Kermit Long

Minister, Trinity Methodist Church

Beverly Hills

Chicago, Illinois

EXCEPT FOR a specific request, this article would not have been written. I am no authority on the subject of prayer. Like most of my fellow men, I consider myself just a beginner.

However, God has been good to me in many ways. One of the most marvelous ways in which He has blessed my life has been the result of His leading me into a prayer cell. For nine years now, I have been united with six of my fellow ministers in a fellowship of prayer that has *transformed my life and saved my ministry.*

We formed our group after World War II, when a Navy chaplain acknowledged his dependence upon God and His need for a disciplined prayer life. At first there were six Methodist ministers—all of the Rock River Conference. Soon, however, we included our wives because we felt that the parsonage couple should be united in this common venture of faith. Our group met four or five times annually, usually at some special retreat lodge where we could spend the greater part of two days and two nights away from the busy activities of our various parishes.

We learned by experience that we needed to designate a leader for each meeting. The chief source book for our study and the inspiration for prayer has been the Bible. We have studied and searched together through the Gospels, some of the letters of Paul, and the Psalms. In addition, we have used such books as Frank Laubach's *Prayer, the Mightiest Force,* Albert Day's *Autobiography of Prayer,* and Lynn Radcliffe's *Making Prayer Real.* Though we have used books on prayer and have learned much from them, this has not been so much a study group as a prayer group.

Since the cell's inception, all members of our fellowship have moved until we now serve in four different Conferences. Though we cannot get together as often as we previously did, we do endeavor to meet twice each year. Younger prayer groups and equally vital fellowships have been born from our "mother cell." These include several groups of ministerial couples, as well as cells of laymen in our various churches.

Through the program of the prayer cell one soon learns the truth of the statement, "The Lord disciplines the man He loves." We have discovered that with loyalty there comes a new liberty, that when we become bound to God and to one another there is gained a new freedom. We have prayed for each other daily, remembering one another when special opportunities of service presented themselves. We have shared life's experiences: those of sorrow and those of joy. Together we have learned that prayer at its best is the highest form of worship of which man is capable.

All this has led to the deepening of our own faith and to an increased evangelistic emphasis in our ministry.

Prayer Chain

by Kermit Long

Increased prayer means increased power for Christian living. Jesus has told us that the Church is to be His "House of Prayer." We are grateful that, in America today, there is an increasing awareness both of our *need* of prayer and of the adequacy of life that comes from praying.

I am in hearty accord with the program of the National Prayer Chain through our churches for 1955. As Frank Laubach has said, "We have had tiny rivulets of prayer, when what we need are mighty streams of prayer."

The Prayer Chain should do much to awaken the people of America to our dependence upon God. From our religious restlessness and divine discontent, we can—and will—find the way to life abundant and life eternal if we will only pray. Our Master's promise is still both precious and true: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

We can all thank God for the way in which He is calling His people into prayer. May the Church, as His chief agency for the building of the Kingdom, ever rise to meet the challenge that is ours. I believe that the National Prayer Chain is a plan of God to help awaken the Church and her people to prayer. We of Trinity Methodist Church, in Chicago, will count it a spiritual pleasure to be included in this tremendous undertaking of our Heavenly Father.

Why I Go to Church

by Florence M. Talbott

Rushville, Indiana

I GO to church to find God. Although I am aware of His presence elsewhere, it is in the church that I find Him most completely.

As the New Testament is read and interpreted, I find the clearest revelation of what He would have each of His children to become. Through the hymns, I join with the men and women who have felt His touch, communed with Him, and drawn strength from Him to live each day.

Having listened to the minister speak with the authority of a living God who is constantly at work in the universe, creating, sustaining, and still working miracles in the lives of those who give themselves to Him in cooperative fellowship, I leave with a sense of security, hope, and challenge for the living of life at its best.

I go to church because I know that I am thus linked with other persons in seeking and finding the true meaning of life. This I find to be a growing fellowship with a God of love who, as a Father, is brooding over a troubled world, yearning for men to give themselves to Him in cooperative fellowship in order that He might guide them into a solution of their grievous problems.

I go to church that I might teach in the church school. I want to have the privilege of telling others that there is a power in the world which will save us from ourselves and from each other, a power that will give meaning and direction to life, a power that can be seen in the life and death of the One whom we call Jesus, the Christ.

I go to church to have part in its world-wide program. Through study classes I can come to understand the basic hungers which are upsetting the world today. I am challenged to give through the missionary program of the church an amount which, added to that given by others, will build a needed school in one place, a hospital in another, a rural center elsewhere, or a church in a new community.

In other words, in the church I find a place through which the teachings of Jesus may be made manifest. Beginning at home, and then going out around the world, my contribution becomes an investment in persons, because they too are children of God. The blind are figuratively, as well as literally, made to see. Shackles are broken from those made captive by ignorance, poverty, or despair. The Good News is preached among countless persons, enabling them to be free.

I go to church for the fellowship which it offers. In this fellowship, as in no other group, the love of God raises us to the stature of His children who, working together, share one another's sorrow, joy, failure, and success.

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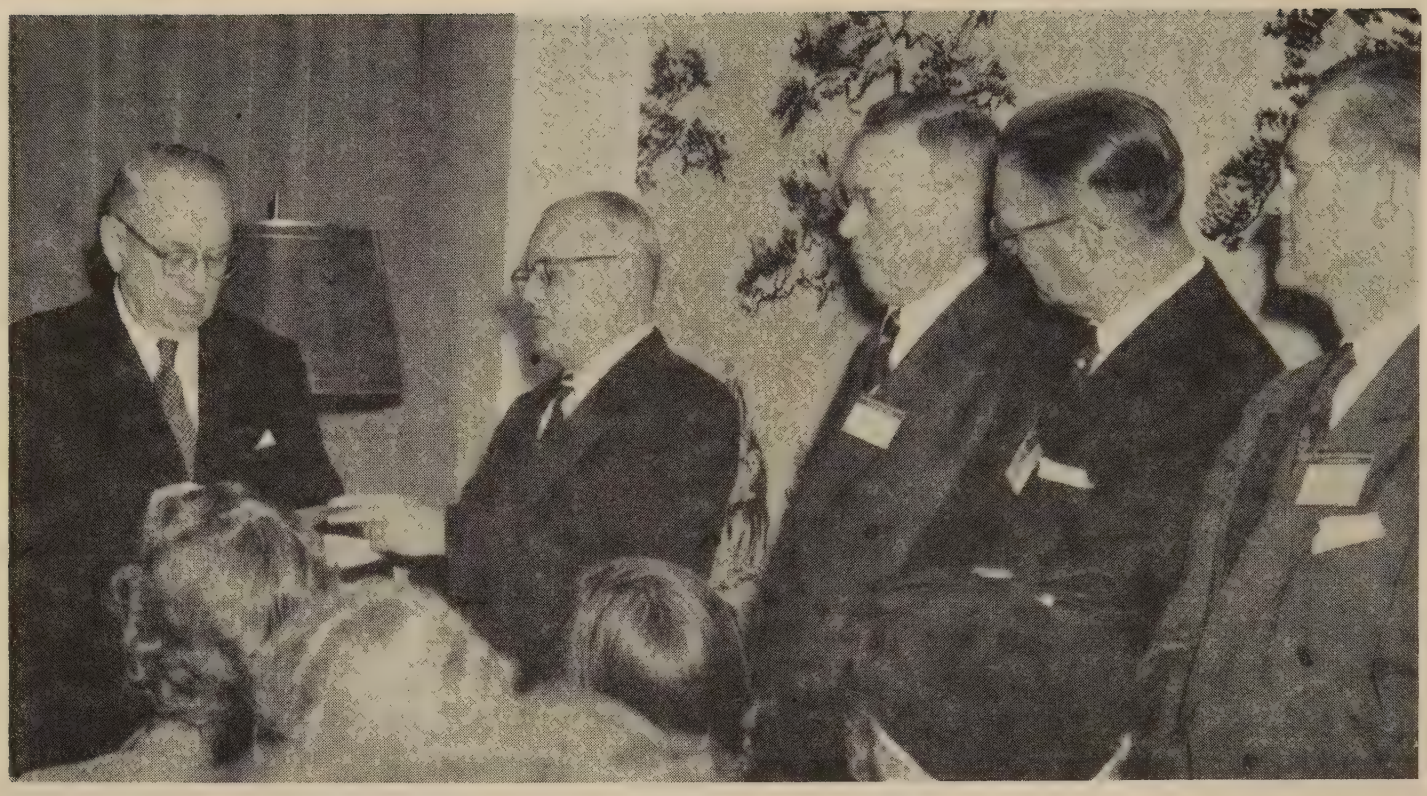
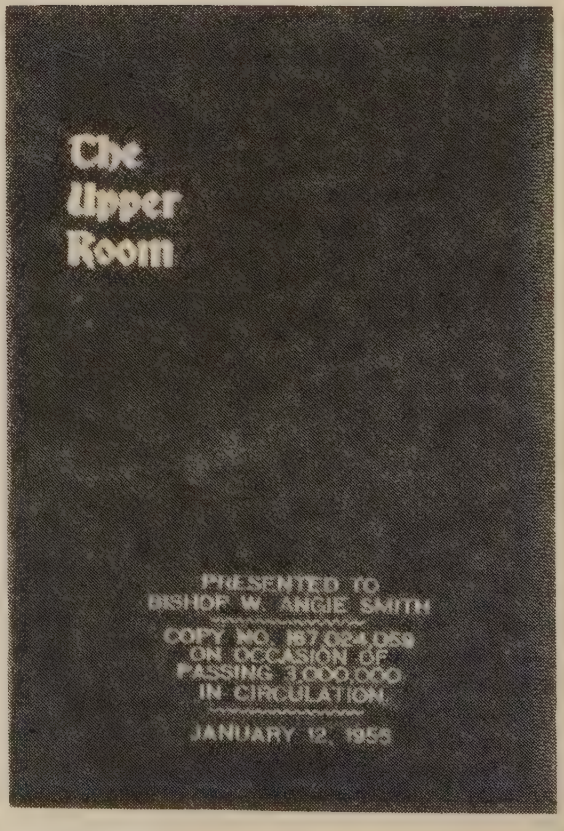


Bishop W. Angie Smith receives from Dr. J. Manning Potts, editor, the 167,024,059 copy of *The Upper Room.*

Circulation of THE UPPER ROOM Passes Three Million

Bishop W. Angie Smith of Oklahoma City, president of the Board of Evangelism of the Methodist Church, received the three millionth copy of the January-February issue of THE UPPER ROOM. It is also copy number 167,024,059 since THE UPPER ROOM began publishing twenty years ago. THE UPPER ROOM is now being published in 29 editions including 24 languages and in Braille.

In presenting the three-millionth copy, Dr. J. Manning Potts, editor, pointed out that THE UPPER ROOM circulation is the largest ever achieved by a religious periodical. It is part of the ministry of approximately 70,000 churches in the United States and Canada and its other language editions published around the world make THE UPPER ROOM truly international, interracial, and interdenominational. The photo above, made at the Board meeting in Cincinnati, shows left to right, in addition to Bishop Smith and Dr. Potts, Board members: Dallas Wood, newspaper publisher of Palo Alto, California; Dr. E. J. Pendergrass, pastor of the First Methodist Church, Orlando, Florida; and Dr. Allen E. Claxton, pastor Broadway Temple, New York City.



A picture of the souvenir copy presented to Bishop W. Angie Smith

FROM *Everlasting* TO *Everlasting*

by Bishop Hoyt M. Dobbs

(Bishop Dobbs, recently deceased, shares here triumphant insights into the eternal life.)

LANGUAGE is the picture of thought. True, the picture may be imperfect; but it is nevertheless a picture. Words themselves are pictures. Even the letters out of which words are built were once pictures of things taken from everyday life.

Words and phrases may have in them thought, feeling, and purpose. That within us which thinks also feels and wills. Sometimes it does all three at one and the same time. It may also be conscious of this combined process.

That within us which says "I am" has the power to think and to feel and to will. For lack of any better name, we call it "the self," "the soul," "the spirit," or "the immortal part" of us which dwells in the body.

Significant Expressions

Certain expressions have more significance than others. Some words are rich in content and wealthy in association. They may at times carry currents of power to move men and women individually and collectively. "Home," "life," "church," "alma mater," "country," and "God" are words which impart a definite stimulus to most of us. There are many reasons for this. Perhaps we are not conscious of them all.

In the Portuguese there is a phrase which indicates immediateness. Instead of saying "immediately," the Portuguese say "since now." In any urgent or serious moment, this phrase is psychologically and mathematically as nearly perfect as any emergency could call for.

In our own daily speech there are expressions which almost "say themselves" because of this association of ideas, their accuracy, and their long use.

The Book of Psalms, the Sermon on the Mount, and many other portions of the Bible contain word pictures which have great wealth of meaning. "Forever and ever," "throughout all ages," "world without end," "ancient of days," and "from everlasting to everlasting" are only a few of such well-known pictures of thought and feeling.

The last quoted is, of course, readily recognized as coming from Psalm 90, which was probably written by Moses himself. This whole psalm has become a part of the intellectual and moral life of Jewish and Christian people in all parts of the world. There is a majesty about it which even the untutored mind senses and to which it responds. Its effect, when properly read, is much like that of a great organ in its power to chasten, subdue, and uplift the mind and the heart.

A Treasure House

The psalms are "the Bible within the Bible"—a treasure house of devotion. In them is the vocabulary of "the deepest religious ideas of the soul at worship."

"Even from everlasting to everlasting thou art God." Something within us vibrates in response to such music of thought and feeling. Deep calls unto deep. We have the feeling that thought of this kind has come out of and from the Eternal Himself.

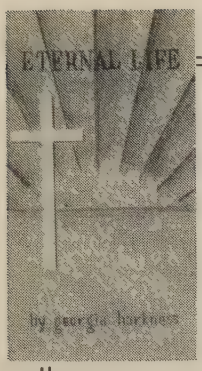
The teachings of Jesus, in their form and content, take this characteristic of the psalms even further. The beauty, the dignity, the simplicity, the naturalness which His words breathe have unfailingly impressed His critics as well as His friends. No one has ever spoken as Jesus did. "He spoke from within." His revelation of the character of God, His insight into what was in human nature, and His understanding of the world about Him have been set forth in deathless forms. The patterns of His thought were matched with modes of speech which no one else has ever been able to command.

Universal Accent

Phillips Brooks once preached before Miss Helen Keller. At the close of the sermon, Miss Keller thanked him and asked if he would not tell her again the name of Him about whose love and wisdom and power he had spoken. He then reverently pronounced again the name "God" through the interpreting presence of her teacher. After a moment Miss Keller said, "I have always known *who* He is but not until today have I known His name."

The theologian, the philosopher, and the psychologist must all notice this statement. It has in it a universal accent. It represents humanity's intuitive hunger for and knowledge of God. It calls to mind St. Paul's words concerning "the unknown God" to whom this tribute had been paid by those who "wished to find Him." But God is not a "discovery." He is the ultimate reality to which the soul of man *makes response.*

In becoming "aware" of God, men and women have the conviction that they



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are responding to an influence which they themselves have not originated. The idea of God suggests the supernatural and eternal. The spiritual values of truth, goodness, and beauty suggest that there must be a source from which all truth, all goodness, and all beauty radiate. When Simon Peter discovered the real significance of Jesus Christ, his very exclamation had to do with "the living God." The qualities which stood forth in the life and character of Jesus had to be related to some source which Peter instantly connected and associated with God the Father.

Strangely enough, we never think of truth as growing old. The same may be said of the other spiritual values of goodness and beauty. They rise above the limitations of time. One does not think of them in terms of time. They are eternal.

Knowledge of God comes to us through the Bible, through history, through nature, through experience, through conscience, and through Christ. The mind, the emotions, and the will lay hold of the idea of God. Perhaps it would be more in keeping with the facts to say that God lays hold of the mind, the emotions, and the will.

Theologians and philosophers have wrought out arguments. The mystics of all ages have brought testimony of experience which is no longer doubted. Other brave and strong sons and daughters of God have subordinated their wills to the will of God. In so doing they have become conscious of union with the "divine," the "eternal," the "ultimate reality." The "varieties of religious experience" are many. At the foundation of them all is faith. Faith is belief in the "unseen," the "supernatural," the "eternal." All these are but expressions for the idea of "God."

Vital Concept

The vitality of this concept has impressed the world. It has supposedly been done away with—disposed of—many times; but it still exists and persists in the life of individuals and in the thought and purpose of great aggregations of men and women in all parts of the earth. This belief in God has come up out of the far distant past. The fruits which come from it surpass anything else the world knows in the realm of character and progress.

Faith in God is stronger at some times than it is at others. In some places it shows greater strength than in others. But taking it all in all, it is perhaps true to say that *today* there are as many, if not more, men and women ordering this life by the high demands of this faith

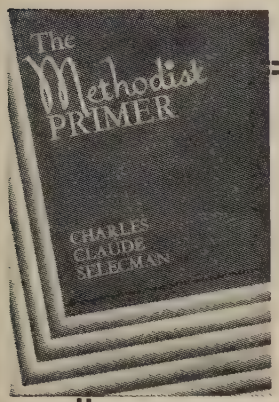
as have ever done so in the history of the world.

We must not fall into the error, however, of concluding that the value of faith is to be found altogether in the number of those who profess it. Moral and spiritual energy reside in—and make themselves felt through—lives which conform to the ethical demands of true faith. The qualitative and the quantitative measurements must be taken together to find and to keep the balance true.

"Even from everlasting to everlasting thou art God." This sentence is perhaps the supreme expression of the human mind to indicate the goodness and the greatness of God. The words of the psalmist come very close to the infinite in their significance and extent. Music and poetry are more daring than logic and mathematics. We need and must have them all. But it is true that poetry and music can clothe thought with great power. Twice in this sentence, the psalmist lifts the idea of God out of time and space into the eternal.

Portrait of Jesus

One realizes very keenly how inadequate language is to carry the significance of some truths for which we have no cognates. "Eye hath not seen, nor ear heard." Yet the soul looks at the portrait of Jesus in the flesh and immediately transcends the boundaries of speech and intuitively and rationally concludes that life itself is of God and from God. Thus, it conceives that the life of Christ is a brief time-exposure of the mind, the heart, and the will of God Himself. This means that God is like Christ, that the universe is friendly. At the heart of the gigantic machinery of the material world there throbs the heart of a Father. Our dream of brotherhood will some day come true. Human life, based upon these truths, becomes eternal in its quality and duration. "Even from everlasting to everlasting thou art God." The psalmist looked for a moment beyond the veil between time and eternity. Mankind steadfastly continues to look in that same direction.



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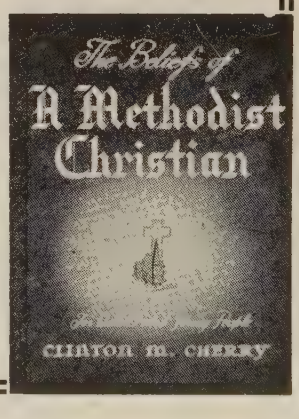

1908 Grand Avenue **Tidings** Nashville 5, Tennessee

Headquarters for Evangelistic Materials

Responsibilities---

NOT JUST PROSPECTS!

The unsaved and unchurched of my community—men, women, youth, boys, and girls—are far more than names in the city directory, or in the telephone book, or on the rolls of the elementary or high school of my town. To be sure, these rolls bear names, but the names represent persons. Persons imply personality, and personality characterizes human beings. Human beings are created of God with immortal souls. Persons they are, whom God so loved that He provided salvation for them through His Son. Persons they are, known of God. Even the hairs of their heads are numbered. It was for persons—aye, for each and every person—our Lord Jesus Christ died and rose again. They are persons, these folks of my community, whom He would have for His own and whom some day he would fully and finally redeem both body and soul.

They are residents of my community, and I am a Christian, an ambassador for Christ, to whom has been given the ministry of reconciliation and in whom has been put the word of reconciliation. Then, in a very real sense, they become my responsibility in so far as I have opportunity to witness to them and to invite them to "come with me to Christ."

"Responsibility." Yes, that is a word quite different from "prospect." "Prospect." As if I might contact them, attempt to make a sale of spiritual goods, succeed or fail, and if the latter, cross them off the list and forget them. But "responsibility!" What if I fail to bear it? When my Lord is counting on me and He has willed no other way? And because I fail, they may be lost? Who knows, perhaps forever? It is my responsibility and not another's. The event waits upon me.

How can I deal lackadaisically, casually, half-heartedly, coldly, or unconcernedly with those who need my Saviour and my Church? How can I some day go up to the Father and stand before Him to give my account if I have been unfaithful to my trust as a steward to the gospel?

Responsibilities, not just prospects—there's a world of difference

————Adapted from the *Evangelistic Advance*, published by the Central Committee on Evangelism of the Board of Administration of the United Presbyterian Church of North America.

70-E

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HENRY E. KOLBE	**THE POWER OF HIS RESURRECTION**	Garrett Biblical Institute Evanston, Illinois
JOHN C. MIDDLEKAUFF	**"BRAIN WASHING"**	Stone Church of the Brethren Huntingdon, Pennsylvania
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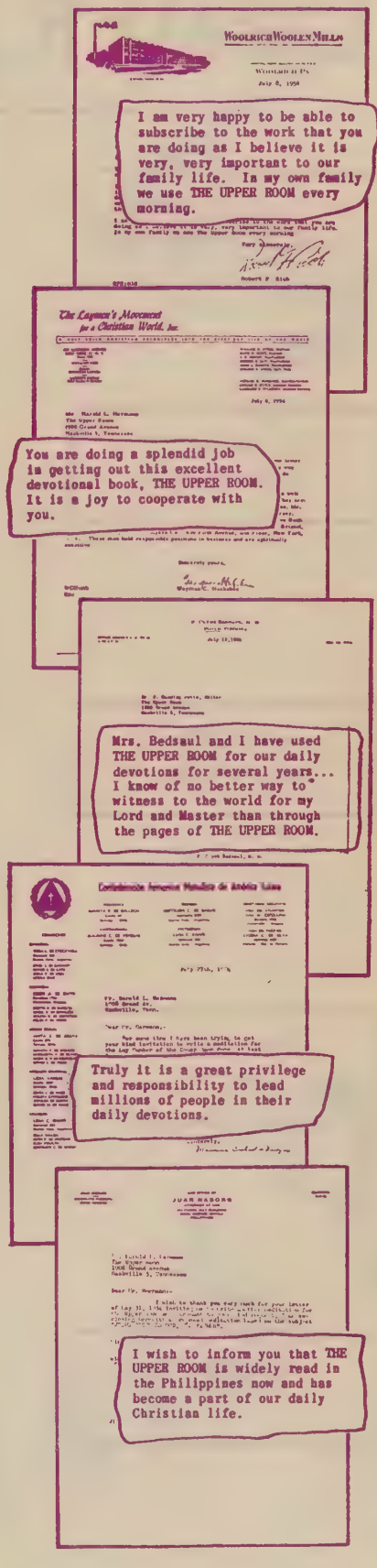
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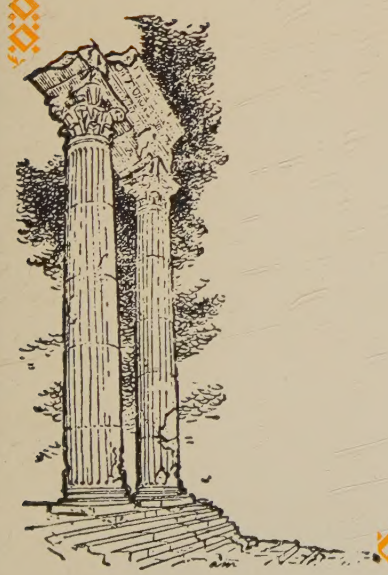

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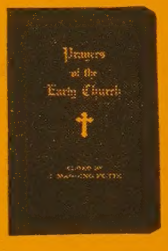

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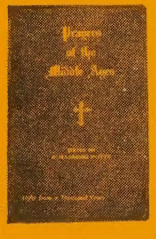

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